

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—The President continued to lead his own campaign, which took the definite color of arousing the country to fear of "disaster" which might follow upon a Democratic Administration. In a vigorous speech at Cleveland, the President again upheld the record of the Administration and denounced his opponents as exhibiting "such a lack of economic understanding" that they should "not be trusted with the fate of 25,000,000 American families." He charged them with misstatements, ignorance, and even lies during the course of his speech. Meanwhile, several other speakers continued the campaign. In Chicago, Secretary Mills attacked the ability of Governor Roosevelt and charged him with having no plan of mastering the depression. Addressing the National Republican Club in New York, Secretary Stimson declared the President had saved our "tottering institutions" from the financial panic last Winter which threatened to destroy the whole American system of banks, savings banks, insurance companies, and building-loan associations. He also asserted that the Democratic candidate held back recovery by inflaming class prejudices in his "forgotten-

man" speech. Secretary Mills, in Baltimore, declared that the Democratic House had voted practically to double the expenditures for the fiscal year 1933, which would have unbalanced the budget on a scale which would have threatened the Government's credit, and called the House's financial record "the worst ever made." Henry Ford, in an eight-minute radio talk, urged the reelection of the President, saying that it would be a mistake to displace a seasoned leader by electing a new recruit.—Governor Roosevelt made the first important speech of his new tour at Pittsburgh on October 19, devoting his time to the fiscal policies of the Federal Government. He pledged economy and as far as possible no raising of taxes. In connection with this, he made the long-awaited restatement of his position against immediate payment of the bonus. Senator Norris was taking an active part in his campaign, and was joined by Senator Johnson in a statement attacking Hoover, and by Senator LaFollette who announced his support of Roosevelt. It was announced that Alfred E. Smith would speak for the national ticket in New York, New Jersey, Rhode Island, and Massachusetts. In the first of these speeches, he called upon the loyalty of New York City's Democratic organization "to the last degree for Roosevelt and Garner."

Bolivia.—On October 19, unofficial sources from La Paz reported that a battle, in which some 14,000 Paraguayan troops were participating, was in progress in the Arce sector of the Chaco where Fort Arce was one of the strongest Bolivian positions in the disputed area. It was reported that civilians had fled before the steady Paraguayan advance and had scattered in the jungle and wilderness.

Colombia.—On October 13, it was reported that Colombia had rejected Peru's proposal to arbitrate the seizure of Leticia. Colombia maintained that arbitration would not be compatible with the Lozano-Salomon treaty of 1922, by which the area involved was ceded to Colombia and all boundary disputes between the countries were considered as irrevocably settled. An editorial published in *El Tiempo*, regarded as interpretative of the Government's attitude, argued that the Peruvian Government was upholding the illegal seizure of territory admittedly Colombian, while at the same time it appealed to arbitration. This attitude, *El Tiempo* said, could only be interpreted as double dealing.

Paraguayan
Offensive

Arbitration
Rejected

Cuba.—The Constitutional guarantees suspended in Cuba for almost two years were re-established by President Machado on October 13. This action was necessary to comply with the electoral code, which specifically prohibits the holding of elections while Constitutional guarantees are in suspension. The decree stipulated that after November 1, the day for Congressional, provincial, and municipal elections, the guarantees would be again automatically suspended. Despite the re-establishment of the Constitutional guarantees, there was a tightening of military control in Cuba. This was done, the President intimated, to enforce the rights granted by the electoral code. Despite this pledge on the part of the President, the public in general failed to wax enthusiastic over the elections and it was generally believed that only the Liberal candidates and the candidates of those parties in sympathy with the Administration's policy would have a chance of triumphing in the elections.

France.—The recent elections, held to fill 111 Senatorial seats, or one-third of the Senate (with each victor entitled to a term of nine years beginning in January), showed a slight swing to the Liberal Left similar to, but not as great as, last May's elections to the Chamber. The results, as yet somewhat uncertain, seemed to indicate a virtual majority for Premier Herriot's Liberals and a gain of about ten seats for the Left. The Democratic Left, the Premier's party, won four seats, the Republican Radicals two, the Republican Union one, and other Left parties gained also. Due to the opposition of the farmers and others combining to help them, the shift was not so great as Herriot and his Radical Socialists expected and predicted it would be.—Figures published on October 13 showed that the value of arms exports by French manufacturers during the eight months of the year increased by \$2,500,000 over the corresponding period of last year, and totaled 125,000,000 francs (\$5,000,000), while a total of all kinds of exports showed a decline of forty per cent. Japan continued to increase its imports from France, the principal purchases being articles useful in war, although no arms exports were listed. The French newspapers felt that Washington was much interested in the Japanese purchases, since they had an obvious relation to the Manchurian situation.

Germany.—Chancellor von Papen continued to set before the leaders of industry his plans for the consolidation of the nation's economic and political structure. At Paderborn, he made a strong plea for the removal of tariff barriers which were seriously reducing the export surplus and foreign-credit balance without which Germany, he declared, would be unable to make payments on private foreign loans. He denounced the policy of expecting repayment of debts while confronting Germany with trade barriers as "both crass and indefensible violation of all economic logic." He complained of the action taken at the

Ottawa conference as "hardly conducive to promoting an international revival of trade." The Wall Street bankers expressed no surprise at this announcement of inability to pay under present conditions of unfavorable trade balance, considering the fact "just plain economics." They were unwilling, however, to follow the suggestion of the Chancellor that all private debts be consolidated. They contended that their loans to private banks and business were made on a sound credit basis and should be kept separate from other private loans not so securely established.

It was expected that Germany would carry the challenge of Von Papen to the World Economic Conference in the hope that some relief from tariff restrictions might be agreed upon to open up trade so that debts could be paid. Much discussion centered on Germany's own restrictive-quota system, which the Chancellor defended as necessary to preserve agriculture, while the Reichsbank, through its president, Dr. Luther, protested to the Government that this policy would produce more evil than good. The value of exports that would be affected by reprisals was estimated to be seven times that of the agricultural products protected by the quotas.

Former Chancellor Heinrich Bruening continued his efforts to find a solution for the deadlock rendering the parliamentary system impossible. The Centrists could not expect in the coming elections to become much stronger than they were in the last, but Bruening declared himself satisfied that Nazis would yield on their demand for full power and join with the Centrists in a compromise Government. At a Centrist meeting in Muenster, he attacked the Von Papen policies on the ground that they were reactionary and "overzealous for the restoration of old forms of government."

Charges and counter-charges were being hurled by political factions as the date of election drew near. A commission of inquiry was constituted by the Prussian Diet to investigate charges made against the Finance Minister Otto Klepper, formerly President of the Preussenkasse, who was accused of subsidizing two Catholic papers, *Germania* and the Cologne *Volkszeitung*, with funds from the bank. Chancellor von Papen, who had large interests in the *Germania*, and the former Prussian Premier, Otto Braun, were called on to testify.

Great Britain.—After the recess of three months Parliament assembled on October 18. The first business was that of passing legislation to implement the trade agreements signed at Ottawa at the Imperial Economic Conference last August. In order to clear the way for this legislation, it was necessary to terminate the most-favored-nation privileges accorded to the Soviet Union by the Labor Government in 1930. This "temporary commercial agreement" with the Soviets conflicted with the new imperial system of tariffs and preferences. It permitted the dump-

Election
Guarantees

Elections;
Exports

Quota
Discussion

Bruening Sees
Coalition

Political
Charges

Tariff and
Private Debts

Soviet Treaty
Ended

ing of Soviet goods, especially lumber, fish, and grain, sold without regard to the cost of production, in the English market; the Dominions were unable to compete against the Soviet prices. At the Ottawa Conference, Premier Bennett of Canada led the other Dominions in the demand that the United Kingdom end or modify the existing trade practices with the Soviets. With reluctance the British representatives accepted the demands of the Dominions and in accordance with these acceptances addressed the note of October 17 to the Soviets, "giving notice of denunciation six months" in advance. The British Government, however, added that it remained "anxious for the furtherance of trade with Soviet Russia and is prepared to enter into a discussion for the promotion of this end at the earliest moment."

A Parliamentary majority of about 400 was assured to the Government legislation that would implement the Ottawa trade agreements between the United Kingdom and the Dominions. The secret tariff schedules affecting the free entry of goods and the preferences accorded other classes were published simultaneously in the capitals of the Commonwealth on October 12. On the British side, twenty-two changes in tariff procedure were found necessary. Ordinarily, these would have to be considered separately by Parliament, but an overwhelming vote authorized the introduction of one resolution incorporating all the changes. The Simon Liberals and Laborites denounced the agreements in debate, but were ineffective in the voting.

Ireland.—After two days of discussion the conferences between the British and Free State Governments on the annuities question were discontinued. This was the fourth attempt of the heads of the two Governments to reach an agreement. While President De Valera took the position that the purpose of the discussions was strictly a matter of financial problems, J. H. Thomas, Secretary for the Dominions, and other British representatives wished to enlarge the matter so as to include the question of the future status of the Free State in the Empire. The details of the conversations were later given by Mr. Thomas in the House of Commons and President De Valera in the Dail. As a counter-claim to the British demand of the payment of £5,000,000 in annuities and minor obligations, Mr. De Valera demanded the repayment by Great Britain to the Free State of the sum of £400,000,000, and also the making of a new financial agreement. Mr. De Valera based his claim on the injustices of Great Britain to Ireland during the past four centuries, but especially since the Act of Union in 1800. He held, in addition, that the financial settlements made in 1923 and 1926 were invalid. Mr. Thomas also told the House of Commons that Mr. De Valera "maintained the only real and permanent solution of the Irish difficulty would be a united Irish Republic," but that "such a Republic would have some connection with the British Empire." Upon the opening of the Dail on October 18, the Free State Government pro-

ceeded to increase the duties on many classes of manufactured goods imported from the United Kingdom. The British increase of tariff on Irish importations will become effective in November when the new schedules in accordance with the Ottawa trade treaties are applied. According to Sean O'Kelly, the effect of the tariff war was that of spurring the Free State towards economic independence of England.

Manchukuo.—Japanese and Manchurian troops were engaged in a fierce drive against some 30,000 Chinese insurgents in the Tungpien district on October 13. It was reported that on that date the Japanese and their allies were within ten miles of Fushun, where a large Japanese force was situated. Since several American missionaries resided in this district, scrupulous care was taken to ensure their safety. Despite this precaution, it was reported that on October 17 an American missionary was killed while he was being escorted to safety by a number of Japanese soldiers.

Mexico.—Following the Encyclical of the Pope urging moderation upon Catholics in their troubles, Archbishop Diaz issued a pastoral letter for his diocese, denouncing any attempt at armed resistance by Catholics. He warned all to obey the laws of Mexico and to avoid any movement that might be construed as resistance. Meanwhile, the Government issued reports that Catholics had again taken up arms in Jalisco, at the same time that the Legislature there was contemplating legislation restricting the number of priests in the State to fifty-eight. Troop movements began into Jalisco, and the Rev. Ramon Gonzalez Pedroza was arrested, charged with fomenting revolt. It was alleged that in a confession he implicated ten other priests, who were arrested.

Spain.—The newly convened Cortes passed the statute for Religious Congregations submitted by President Alcalá Zamora on October 14. The law provided for the confiscation of all Church properties in the Republic, not only the cathedrals and churches, but all monasteries, convents, seminaries, residences, and schools, together with their holdings, including all paintings, art objects, vestments, sacred vessels, etc. The Church was allowed to use and administer these properties, but the State took over their ownership and may sell them at will. The law reserved to the State the right to veto appointment of Bishops and Religious superiors; it assumed the right to regulate Religious Orders, denominating them not as corporations but as associations. Religious were forbidden to teach anything except religion; the number of priests and nuns teaching was to be subject to a yearly reduction. The Orders were prohibited from taking part in industry, from interfering in politics, from teaching doctrines contrary to the State's provisions, such as the unlawfulness of divorce. Worship was hence-

Tariff Legislation

Battle at Fushun

Religious Agitation

British Disagreements

Anti-Church Law

forth to be allowed only inside the churches. Thus did the Government embark upon its explicit project of "creating a church founded on natural history and the most modern concept of the relation of the sexes." According to the press, some Bishops, many Catholics, and several newspapers agitated a policy of open resistance to the law, but Msgr. Federico Tedeschini, the Papal Nuncio, disapproved this as a move sure to provoke more extreme action by the Government.

In advocating a conciliatory attitude, the Nuncio was hoping, it was said, to place the Government in the public role of persecutor, especially if it should further limit the practice of religion. He called on the Foreign Minister to file a protest against the confiscations, and observers stated that he was counting heavily on the fact that the law, not forming a part of the Constitution, was subject to revision and moderation by a vote of the Cortes. It was stated furthermore that he hoped to arrange a Concordat between Madrid and the Vatican.

International Economics.—Delegations of all nations which will be represented at the World Economic Conference in London at a date not yet determined, were making preparations for the preliminary meeting at Geneva, where the program of agenda will be determined. Those appointed to represent the United States at Geneva were Edmund E. Day, of the Rockefeller Foundation, and John H. Williams, of Harvard University. The State Department was also sending in advisory capacity Herbert Feis and J. C. Dunn, of the State Department, and Louis Domeratsky and J. F. Dewhurst, of the Commerce Department. It was considered probable that the Conference meeting in London would be postponed until after March 4, as the problems of international trade and tariffs, of debts and payments, and of other financial and trade relations affecting the whole world, could not be settled until the November elections had determined the party in power. It was rumored that the Disarmament Conference, which had adjourned last July to January 3, might not reconvene until the Economic Conference could report, for it was generally understood that the United States could not be induced to support a plan for the economic stability of Europe until large sums were cut from the national budgets in the matter of disarmament.

League of Nations.—The Disarmament Conference committee dealing with the Hoover plan for reduction of effectives reached a delicate part of its work on October 15, when it had to consider the objections of France. René Massigli, of France, insisted that the police in Germany were so formed that they had to be considered in calculating her military forces. The Czechs and Jugoslavs made a similar plea in regard to the Hungarian police.

The League of Nations Council, in secret session on

October 15, unanimously voted to nominate Joseph Avenol, a Frenchman, to succeed Sir Eric Drummond as Secretary General of the League. It belonged to the special assembly in November definitely to elect the Secretary General, but for all political purposes the Council's vote of October 15 was held to assure to M. Avenol the necessary majority in November. The new Secretary brought to his new office a wealth of experience, having been Deputy Secretary of the League since 1923 and in charge of the League's financial and economic organization.

The thirteenth League of Nations Assembly ended on October 17, after the leaders had stressed the fact that the present dangerous world situation lay with the dogma of national sovereignty, and not with the League's doctrine of international cooperation. Replying to criticism that the League was doing nothing when in fact it was tackling the problems of Manchuria, disarmament, and the world-wide economic slump, William Rappard, of Switzerland, said:

The guilt really lies with the States that are members of the League of Nations. States still are too much influenced by old conceptions of national sovereignty, and they are still unprepared adequately to subordinate the interests of each to the interests of all.

Nicolas Politis of Greece, president of the Assembly, ended the session, speaking in the same tone, though he struck a more hopeful note.

The League of Nations Assembly on October 14 elected Turkey to fill the vacancy on the Nineteen Power Commission left by the expiration of Yugoslavia's term in the Council. The election of Turkey was considered by League officials to be doubly significant, because of Turkey's friendship with Russia and also because the Commission lacked an Asiatic member. It was believed that the presence of Turkey on the Commission would not help Japanese talk of a separate Asiatic League. As a result of her recent election to the Council, Mexico also entered the Commission of Nineteen, replacing Peru.

In a timely article for the month of the Holy Souls, Francis P. LeBuffe will tell of "The Yearly 'Run' on the Church's Treasury."

Daniel A. Lord, after writing of youth's dishonesty and cynicism, will next week ask the question, "Just How Lax Is Youth?"

"The Racket's Red Glare" is the punning title of an article in which James William Fitz Patrick will tell about some of the troubles of the labor movement and of the American Federation of Labor.

The recent appearance of a new review which has as a feature the naming of the month's worst book has moved Francis Talbot to write a piece which will be entitled, "The World's Worst Magazine."

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November, of the Dead

THE first day of November is the feast of all the saints of God. These who are now saints in glory and eternal permanence in the presence of the Almighty were, at one time, long ago or lately, pilgrims on earth striving to reach God and uncertain of their ultimate condition. When they were on earth, men and women with bodies that must die and souls that must live and be saved, they were of the Church Militant. Now that they have gained the complete union with God in the heaven of eternity, they are of the Church Triumphant.

The second day of November is consecrated to the Commemoration of all the Faithful departed. These who are now souls stripped of their material bodies were also, at one time perhaps not so long ago, men and women of the Church Militant, striving, aspiring, sinning, repenting, trusting in God's mercy and love and aided by His Grace. They died, they were judged, they were not found wanting but they were not found perfect. Their destiny for all eternity was not that among the fallen angels, enemies of God; it was that near the loyal angels, the beloved of God. But their destiny, though assured, must be delayed in its complete fulfilment until the vestiges of their failures in life and the remains of their sins in life be cleared away clean from them. Now that they have passed from the struggle of the Church Militant and have not yet attained to the victory of the Church Triumphant, they are of the patient and expectant Church Suffering.

In the ninth article of the Creed, the Catholic professes belief in "the Holy Catholic Church, the Communion of Saints." By this he understands that spiritual bond and union which exists between all members of God's chosen ones. This union includes the human being who is still on earth, the human being who is held in Purgatory, and the human being who is in heaven, together with the angels who are creatures though not human. The Communion of Saints is a family in which, as Rickaby states, "there

is a common life due to the indwelling of Christ and the Holy Ghost in all and each, and to the state of grace which is the foundation of this indwelling."

The Church Triumphant, being triumphant with God, needs not help from the other members of the family; but it helps, from heaven, those other members who still struggle. The Church Suffering, being held until it is cleansed from all stain, can no longer help itself at all, for it can no longer merit for itself; but it can, probably, from Purgatory help through intercession with God those who are still in the Church Militant here on earth. We who struggle towards God in this Church, we who are still in that state in which we can lose all or gain all, who are still responsible and still can merit, can beg God's mercy and forgiveness for those who are in the Church Suffering in Purgatory. Our prayers, our good actions, our pleadings may hurry the day of their delivery. This is the month of the dead, of the saints in heaven, and the souls in Purgatory. It is the month consecrated by the living for the dead, for remembrance, but most of all for help.

A World Safe for the Farmer

WHEN one contrasts the present condition of agriculture with the honored place it held in the up-building of our nation, one is almost convinced that we have set out to kill the goose that laid the golden egg.

It is impossible to estimate in dollars and cents what the world owes to the laborious tiller of the soil. We know that we could not live without the fruits of the farmer's labor. The turning of the wheels of industry depends upon the raw materials from the farm. Giant steamships and endless freight trains do little else than haul what the farms produce. The farmer has always been considered the backbone of our prosperity as well as of our stability as a nation.

But today this colossal wealth-producing activity is laid waste. Agriculture is dead. A tornado has swept the rich farm lands and taken away the precious treasures which have held the farmer to his land.

He has worked hard and conscientiously as a good citizen, but the only fruit of his toil is poverty and mental anxiety. He has made his land valuable and has garnered the heaviest crops in years, but he cannot sell them, and perhaps by now, after years of saving to pay for his farm, he is dispossessed of his equity in it. He has made loans in the days of prosperity at high interest; he has mortgaged his land and then his chattels to meet the interest and to prevent foreclosure; but all seemingly in vain. No one will loan him money, no one will buy his farm at a fair figure; and banks and insurance companies demand return on their investments.

Where is the poor farmer to turn? He can bow to the inevitable and give up the ownership of his farm and become a mere tenant, which unfortunately so many are doing until the number is appalling. But can we have a stable agriculture when our best farmers cannot own their farms? What will become of America if a system of absentee landownership replaces the stable, wholesome

respectability of the farmer who was until now a "king in his own domain"?

It would be less tragic if all this happened through the farmer's own fault. But he is the childlike victim of a catastrophe which greedily competing nations and industries and investment institutions in a "frenzied finance," protecting the wealthy at the expense of the poor, have brought ruthlessly upon his head. He has sacredly kept all the virtues which are now heralded as the angels of recovery: he has been economical and saving; he has stayed at home, raised his own food, avoided extravagance, toiled from early morning to late at night, has not squandered in riotous living his inheritance. And what is his reward for so decent a Christian and civic life? Only spoliation and despair.

Who is going to save the farmer, since he cannot save himself? Who is going to make the world safe for agriculture? Will the high interests on his loans and mortgages be lowered? Will he get a moratorium until prosperity returns, as others seem to be getting? Will governments settle their jealous differences and conquer their greed for gold to arrange for a better exchange of goods and bring the supplies of food-stuffs which are rotting in granaries to the hungry mouths of the millions who are starving in our own America and in every land?

This much is certain. Unless political parties change their soporific promises into golden deeds, and this immediately, the common people, the democracy which fought the World's War for the safety and peace of democracy, will stop paying tribute to the gods of greed and selfishness and will again become freemen in the paradise which God intended for all men.

Future Presidents

PARENTS who look at Junior gurgling in his crib and see in him a future President of the United States are respectfully referred to the current issue of the *Liberal Arts College Bulletin*. This excellent publication, devoted to the interests of the "small college," has recently conducted a study of the school affiliations of men prominent in the Government, and the findings ought to serve as a guide to all ambitious parents.

Of the last twelve Presidents of the United States, eleven were college men. One was trained in a small State university, two in large independent universities, and eight in "small colleges with distinct Christian emphasis." Eight of the nine justices of the Supreme Court are also college men; one from a small municipal university, one from a small State university, one from a large independent university, and five "from the smaller colleges with distinct Christian emphasis."

One hesitates to think that membership in Congress is a sign of distinctive success, but the record here does not differ greatly from that of the Presidents and the Supreme Court justices. Of the ninety-five Senators sitting in 1930, thirty-one had no college training. Four of the other sixty-four came from normal schools, seven from the large universities, sixteen from State universi-

ties, and thirty-seven from "small colleges with distinct Christian emphasis." The House of Representatives can present but 269 college-bred men, with one from a municipal university, twenty-five from normal schools, twenty-nine from large universities, fifty-three from State universities, and 161 from "small colleges with distinct Christian emphasis."

It would seem to follow, then, that if you wish your son—or daughter—to attain to eminence in the Federal Government, you will choose for him or her a small college. This is a conclusion which educators have long since reached, but the mathematician will be glad to see the confirmation by numerical statistics. In the next place, the small college must be noted for its Christian teaching. This conclusion is not so general among educators, but the startling growth of disorder and of contempt for authority in this country is now inducing many of them to consider the possibility that the high hopes entertained for the secular school have not been fulfilled. Reform, it is hoped, will follow.

A census of the men and women who have attained no public distinction whatever after they left the small college would not be startling, but to many minds it would be much more impressive. Fathers whose lives are beyond reproach, mothers with little children growing up about their knees, parents who make the home a nursery of good men and women, upon whom Church and State will depend in the future, are benefactors of the race. Conceivably, we might get on very well without Presidents and judges and Congressmen, but nothing could supply for the want in the community of men who fear God, love their brethren, and support all legitimate authority.

The university which is a huge cafeteria of intellectual viands, none of them spiced with Christianity, cannot give us these men. But the small Christian college is admirably fitted, as its long history shows, to develop a race of them.

Jersey Champagne

A STRANGE story comes from the coasts of New Jersey. Some weeks ago, a new ship, intended for the South American trade, was about to be launched. Its old-fashioned owners, desirous of complying with an old-fashioned custom, looked about for an old-fashioned bottle of champagne. It is not of record that they encountered much difficulty in finding it somewhere on the island of Manhattan. The difficulty lay in transporting it to New Jersey, for in these modern days the transportation of intoxicating beverages is a crime hardly less heinous than piracy on the high seas.

In their perplexity, the owners searched for, and found, a copy of the Constitution, to which was appended the so-called Eighteenth Amendment. A brief study furnished them with an irrefutable argument. The Amendment, they claimed, outlawed the transportation of intoxicating liquors, but only when these were intended for beverage purposes. This champagne was not to be used as a beverage, but to be poured over the prow of the ship,

as the cannons roared, by a charming young lady of some ten Summers.

But the process was not yet ended. Armed with their argument, and flanked by legal counsel, the owners knocked at the door of the Federal Government. After some delay, they found a clerk who was willing to listen to them. This personage scanned the papers, after which, as is customary, he passed the papers and the party to another personage, and so on, until the high chief of the Bureau of Industrial Alcohol of the Prohibition Bureau was reached. For a time, it appeared that the Supreme Court would be involved, but the chief at last reached a brilliant conclusion. The champagne, being intended for industrial and not for beverage purposes, might be transported under the sacrosanct Volstead Act, without bringing the carrier into peril of a trip to the Federal penitentiary.

We quite agree with the decision. But if it stands, what right has the Federal Government to interfere in any manner with the transportation of alcohol to be used, for example, in the manufacture of varnish? What right has the Government to stand between the physician and his patient, and send him to jail should he prescribe more than ten ounces of whiskey in ten days? Above all, by what right does it compel the clergyman to go through a forest of red tape before he can obtain wine for the Holy Sacrifice?

It has no right, but it can assume the power, and it does. The exercise of this power hampers the bootlegger not a whit, but it weighs heavily on law-abiding citizens who desire to obtain liquors for legitimate purposes. The story of the ship owners and their champagne gives us another reason why the Federal Government cannot be safely entrusted with any degree of sumptuary legislation.

Overcrowded Professional Schools

IN his recent report, Dean Charles C. Williamson, of the School of Library Service at Columbia University, states plainly that the field for which his faculty prepares is overcrowded. The oversupply of librarians is not due to the prevailing economic depression, but, rather, "to the overexpansion of training facilities." As a remedy Dean Williamson suggests the closing of some of the schools, or a reduction by all schools in the number of students accepted. This reduction would be effected by a severer examination of all applicants for matriculation.

It seems to us that the Dean's remedy which, surely, is obvious enough, is applicable to other professional fields as well. For many years, there has been a well-founded suspicion that we have too many private and public institutions for the training of the teachers. It may be said at once that this suspicion is certainly not verified in Catholic circles, for there exactly the contrary is true. But it is true in the State of New York, which annually produces thousands of teachers for whom there is no place in any school, and who may be compelled to wait for years before they can secure even a beginner's place. Some States in the Middle West and

Upper South, in which the legislatures were persuaded to pander to local pride by opening yet another teachers' college, find themselves in a plight that is even worse. One of these Legislatures made an appropriation two years ago for a College of Education at the State University, and that in spite of the fact that the State Superintendent of Public Instruction had recommended that two of the State's four normal schools be closed for at least two years. If half of our normal schools and colleges for teachers could be abolished, the profession would gain, and the public would be relieved of a serious burden of taxation.

Our medical schools are not too numerous, although the problem of the proper distribution of their graduates has not yet been solved. The young physician seems to exhibit a horror of the rural districts; he gravitates to the large centers, with their hospitals and their laboratory facilities, with a readiness which speaks well for his scientific zeal, but not so well for his humanitarian spirit of service. Here is a problem which the medical schools must solve if the profession is to escape State control, with its inevitable system of State physicians assigned to districts, after the manner of county sheriffs and prosecutors. That system, as need hardly be said, would seriously hamper medical progress.

But when one turns to the schools of law, of journalism, and of business, Dean Williamson's diagnosis and remedy are, in our judgment, particularly applicable. It is not to be denied that business and journalism, when the respective faculties are selected on the basis of professional and academic achievement, have a place in the modern university, and the place of law has never been disputed. Yet it would seem that too many of these schools adopt modern methods of advertising which give them at least the appearance of "scouting" for students. Whatever may be said of business and journalism, law is an ancient and honorable profession which calls for qualities of a very high order from those who seek admission.

It is, therefore, the duty of a law school to aid the deserving, but no less a duty to exclude all who do not exhibit the qualities which are required for worthy membership. An experienced faculty can note before many weeks have elapsed the presence or absence of these qualities; they can foretell with fair accuracy whether or not the applicant, even granting that he can pass the school and State examinations, will succeed in the profession. They do the applicant no kindness by retaining him, when, after his best efforts, the marks of success are dubious.

A number of colleges now admit all applicants to the undergraduate courses "on probation," and make full admission conditional upon good work in the class room, followed by a successful examination at the end of the first term. All professional schools could follow this plan with profit. A period of five months should evince fitness or lack of it; and after that probation the unfit waste their own time and that of their fellows. Dismissal is better far for them and for the profession.

Youth Is Cynical

DANIEL A. LORD, S.J.

CYNICISM seems to be a disease through which youth of all generations must necessarily pass. Perhaps it is part of that selfishness which characterizes all growing things fighting for life and opportunity.

There is a peculiar form that the cynicism of modern youth takes, however, which makes it worth a little more attention. We expect young people to have bad attacks of the "gimmes." We have even grown accustomed to the sort of selfishness which makes them forget ever to thank a devoted teacher, to tell an exhausted hostess that they have had a good time at her party, or to write the thank-you notes for gifts or entertainment.

But we have not grown accustomed to the cynicism that seems to infect the mind of modern youth where, for example, government is concerned. Among young men and women one finds the most surprising contempt for government in all its forms. "Only fools and scamps would go into politics," is an expression of view that one hears in a hundred different wordings.

They have developed the most astonishing distrust of political parties and leaders. They are cynically cool and unperturbed in the presence of terrific political scandals. The fact that judges can be corrupt they seem to accept as a matter of course. They have little belief in objective legal justice.

What is worse, because of this cynicism young men for the most part simply never think of entering politics as a life's career. I can only remember offhand one young student who told me he was hoping some day to be in Congress. This young fellow was a delayed student who had been working on a farm to get money enough to get to college, was working his way through school, and admitted that some day "he hoped to help make the country's laws." I am sure most of his classmates thought him queer and his ambitions funny.

A fair number of men studying to be lawyers will think of politics as a means for advancement, but they are cynical in their attitude even there.

In the same way, you find young women, even in college, apathetic about their future vote and inclined to shrug their shoulders and leave the political work and government in general to "the crooks and idiots who run it anyhow."

Whatever the cause may be, newspapers are regarded with this same cynical disbelief, and they sit through magnificent bursts of oratory unmoved. In fact, there is a sort of defensive wall that they have built up against oratory. It amuses them, entertains them, but leaves them relatively cold. They prefer their speakers to eliminate the rhetoric and tell them the truth in their own plain speech.

Though the depression has to some extent killed this next factor in their cynicism, there was growing up among

both young men and women a cynical disbelief in the value of hard work. "Only fools work" was a theory more widespread than a chance observer might have thought. They did not work hard at school, except on the things, usually extra-curricular, in which they were interested; they did not expect to kill themselves with work later on. Why should they? Luck and cleverness were much more important factors in ultimate success than work and copy-book maxims.

Where a generation ago, and certainly two generations ago, statements were accepted on the word of an elder person, priest, teacher, or parent, those statements are greeted today in many cases with polite cynicism and a request for proof. This may sometimes be a wholesome thing in itself. But it also is an indication that sheer authority has lost much of its value in the eyes of the present generation. "An authority has only the value of its arguments and proofs" is an attitude widely current among young people.

Once youth was regarded as the time of ideals. Patriotism flourished then. Devotion to home was characteristic of the young. Recent surveys among college students have indicated a rather frightening lack of any patriotic ideals. Several groups flatly admitted that in case of war they had not the slightest intention of fighting. And homes have certainly come to mean less and less, even to young women.

Cynicism regarding country and home are not by any means widespread characteristics. But they indicate an extension of the cynicism along lines where it would do terrible harm.

Once more it is essential to see young men and women against the background of our times. If they are selfish, forgetful of the courtesies of life, and cynical, at least there is an atmosphere that makes all this understandable.

It is hard to be other than selfish when success has been made, as success certainly has been made, the god of the modern world. The philosophical principle of the "survival of the fittest" is a basis on which can rest nothing but the most colossal selfishness. They have heard that principle in season and out. The competitive struggle of Wall Street has certainly not been an encouragement to beautiful altruism. And these young people have looked with cool and understanding appraisal upon the thousands of voluntary childless homes and the selfish homes of one or two children. All the dust thrown up by the birth controllers has not deceived the young man and woman who know selfishness when they see it.

As for cynicism, they live surrounded by it. The unbelieving world has taken rapidly progressive steps into cynicism, as paganism always does. First went the faith in God. Inevitably that loss of faith led to a loss of faith in man. And with the loss of faith in man came a loss of faith in government, country, home, and ideals.

The fierce attacks of one party on another have had their effect. The graft exposés have not been missed by the rising generation. The incredible callousness with which public officials have looted the public treasuries has been matched by the incredible callousness with which the citizens have stood by, let it be done, and then smiled approvingly upon the looters. Judges' seats cannot be bought and sold without law courts coming into disrepute.

If young people are cynical about government, it is because there is a widespread contempt for government sweeping the country. "Of Thee I Sing," with its devastating satire on party politics, and "Face the Music," with its travesty of city government, are only musical-comedy reflexes of the hundred books that have pulled down our political leaders and exposed the scandals of Washington and Chicago and New York.

We can hardly expect our children to be respectful to government when the comic papers treat Congress as our most comic institution. We can hardly expect them to be keen for their vote when father neglects to register and mother doesn't vote because she doesn't think it lady-like. *

Nor can we expect them to be polite when we bring the manners of the subway into life, forget to thank our own children for their acts of thoughtfulness, let letters pile up unanswered, and are rude within the walls of our own home.

Transferred Infallibility

FRANCIS P. LeBUFFE, S.J.

IT is a risky thing to have weak people handle powerful forces.

Now there is no more powerful force in the world than the Catholic Church, and among all its dogmas there is hardly one more dynamic than that of Infallibility.

It is a defined article of Faith that the Pope, as Vicar of Christ, is infallible when he speaks *ex cathedra* on matters of Faith and Morals. When he intends to speak to the whole Church on a matter of Faith and Morals definitively, i.e., with irrevocable decision, he simply cannot make a mistake therein.

This is not a personal prerogative, but belongs to him precisely as the Head of the Catholic Church, and also to the Bishops as an entire body in union with him as their Head.

The scope of this infallibility is well defined—"in matters of Faith and Morals." The Holy Father can make no infallible pronouncements on the stock market, or on aeronautics, or on public-health measures. All this is clear to Catholics. Yet despite the clearly recognized limits of infallibility, in practice some are apt to transfer it improperly.

The first case of "transferred infallibility" that may be cited is that of the pastor who assumes unto himself the role of a pope within his parish limits. Pastors certainly have their clearly defined rights; they certainly deserve the respect and love and cooperation of each and every member of their parish. Their burden is heavy;

their responsibility great; their dignity the greatest the world knows.

But that does not make them infallible on any and every line of parish activity. It does not endue them from on high with all knowledge on all lines, from the celebration of Holy Mass and the administration of the Sacraments to the best way of financing a new school or the launching of a drive for money.

Again, in every age, and it may be truthfully said especially in this age, many a doubt, or, at least, many a question, arises in the minds of Catholics about this or that doctrine of Faith. "Transferred infallibility" would seek refuge in: "Believe it, because I, the priest, say it is right"—asking a blind faith, where men rightly seek a reason for the faith that is in them.

"Transferred infallibility" comes to the fore again when every attack on any institution of the Church is at once set down to bigotry, on the assumption that everything Catholic is "superfine."

Of course, the Church, as Christ's Mystical Body, in her doctrines and in her essential hierarchical constitution is beyond criticism, for it is God's own work. But there are subordinate institutions and there are methods of procedure wherein the human element may largely predominate.

Thanks be to God, our schools stand high in the educational world, and the results of the training therein given is written large in the names of the frequent winners of public contests. Yet, all the while, each and every one engaged in the work of education, from the president of a university down to the teacher of the first year of primary school, must ever keep an open mind, receptive of worthwhile new ideas, selective of the wheat from the chaff in the realm of educational ideas, ever ready to learn, ever willing to change, if change would make for progress. Unless the human race has presently reached its apex of cultural attainment—a rather presumptuous contention—we have much to learn along all lines beyond the realms of defined dogma. To judge that just because a school is a Catholic school, it spells the last word in educational efficiency, is a stagnating example of "transferred infallibility."

This is not an imagined difficulty. Some years back I was talking with the President of a large Catholic institution of learning. I had had occasion to examine a certain department and found it woefully below standard. I remonstrated with him: "Father, that department can't measure up to the corresponding department in the University of X. . . ." The answer: "But we teach the truth!" Amazing! The only answer was: "So does the penny catechism; but you do not give *degrees* for that!"

A third instance of this comes up in the person of the lecturer, teacher, or writer, who when he "opes his mouth, no dog may bark." In many, this fault is one of temperament, and it is found in Catholic, Protestant, Jew, and Hindu alike. But when one teaches in a school that is part of a system within the infallible Church, there is added danger that even one not so inclined temperamentally may assume unto himself a finality that is both

unwarranted by facts, frustrative of any advance in one's own attainments, and quite disastrous to the students.

These are all *dangers*. Every asset has its corresponding liability. The fact that one is a Catholic and is absolutely certain of one's Faith gives one a splendid and enviable security in facing life. But that conviction must be kept within bounds, and not run so rampant into all phases of life that all criticism is repelled as unjust and all new kinds of knowledge become instantly suspected.

I am absolutely certain that there are Three Persons in One God; I may be far from certain that the current method of memory-rote Catechism is the best teaching method.

I know without the shadow of a doubt that Our Lord is present in the Blessed Sacrament but I may have legitimate doubts whether week-day obligatory Mass in boarding school is pedagogically and spiritually sound.

I know most certainly that one of the surest ways of increasing my spiritual wealth is to receive Holy Com-

munion frequently. But I ponder long over the question whether my Church will be best supported by talking money every week from the pulpit.

And that is why this article began with the assertion that it is "a risky thing to have weak people handle powerful forces." We see it everywhere, when weaklings get into uniform: the peremptory railroad conductor, the blustering policeman, the self-important private secretary, the officious underling in a great business house.

Of course, we do not blame the railroad, the police system, etc., for the peacock strutting of the small fry. Neither would it be logical to blame the Church for the foibles of the few: for few they are who preen their feathers and strut about with the assurance of minor popes. Most have common sense, to put it mildly.

But the danger is inherent in the heritage that is ours as Catholics. And since many of us are weak, and so are natively inclined "to strut behind the uniform," it might repay us to reflect on "transferred infallibility."

The Lesson of Insull

WILFRID PARSONS, S.J.

A YEAR ago Samuel Insull was one of our most respectable men, as respectable at least as Henry Ford or J. P. Morgan. Today, as this is written, he is being hunted across Europe; he has fled from France to Italy, from Italy to Greece; he has become an outlaw because the United States Government has cancelled his passport. He is "wanted" in Chicago on criminal charges of embezzlement and larceny.

For what he has done against the laws of God and the State of Illinois men will try him and, perhaps, condemn him to prison or a fine. When he was pushed to the wall by his creditors, he is accused of taking money from the treasuries of "his" companies and using it to support crumbling margins for himself and others in stock transactions. His fault was to have considered those companies as "his" when in reality it was "other people's money" he was using for private purposes.

Back in his days of power and prosperity, he had given other instances of this inability to distinguish between what was his and what was not his. He was floating stock on a new company he was forming on top of all the others. This was a stock company, and so it was the property of the stockholders. But he had the control of it, and he sold stocks in it to a group of "insiders" at a price one-half of what he was charging the public. In doing it he may have had some sort of guilty knowledge that he was cheating the shadowy buying public; in reality, he was defrauding the stockholders: the money that went into their treasury from the "inside" sale was only one-half of what it should have been had the same stocks been sold publicly. It was a common practice those days, though the secret of it is only now emerging, as in the similar case of Electric Bond and Share.

These things, however, were wrong even according to the code of the then-prevailing system. What very few

then saw was that the system itself was wrong, and its code with it. Insull was an incomparably greater sinner against society by what he did that was legal than by what he did against the laws. Nowhere is this aspect of it more clearly stated than by Pope Pius XI in his Encyclical on the Reconstruction of the Social Order, when, after recounting the history of Leo XIII's Encyclical "Rerum Novarum," he goes on to tell of the changes since Leo's day:

In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.

These words were quoted by Governor Roosevelt in his speech at Detroit on October 2. They might have been spoken of Samuel Insull and his enterprises. When he was arrested at Athens, he told the police there that he had lost \$100,000,000. He lost them in his own companies. The total amount of money lost there was nearly \$1,000,000,000. With his hundred million, he had controlled a billion. How he did it is the very essence of the story of the "prosperity" which gave rise to the economic calamity under which we are now suffering.

It must not be forgotten that Samuel Insull began his rise to wealth as a legitimate contributor to the welfare of millions of human beings. He found Chicago being served by several small, inefficient electric companies; he forged them into one in the Commonwealth Edison. He reached out into forty small outside communities, each with its little company, and fused them also into one, the Public Service of Northern Illinois. Another Chicago operating company, Peoples Gas Light and Coke, was taken over by him and made into a splendid property. These three operating companies, naturally, are still in good shape and

are paying dividends. As long as Insull remained an electric light man, he was on sure ground. He may have controlled the public-service commission that was set up to control him—his gift to its head of \$150,000 for a campaign fund for Senator is remembered—but that is not part of this story. At a fair valuation, the profits of his operating companies were legitimate.

But Insull became a "financier" and he did it with other people's money. He did it by the holding company.

Suppose you take an operating company with capital of \$1,000,000. It would have borrowed \$500,000; that is, sold bonds for that amount. It would have sold \$300,000 of preferred stock. And the remaining \$200,000 would be in common stock, which held control, because it alone had "voting rights." This common stock would be in the hands of Mr. Insull alone. According to law, this company could earn eight per cent, or \$80,000. If six per cent were paid out on bonds and preferred stock—\$48,000—then sixteen per cent would be earned by Mr. Insull's common—\$32,000. Multiply the original figure by eight or ten and you have something nearer the actuality. Sometimes, also, there would be two kinds of common stock, "A" stock with no voting rights and sold to the public, and "B" stock with voting rights and always in Mr. Insull's hands, or a majority of it.

Now Mr. Insull controlled 119 of these operating companies. They did a legitimate business and earned a legitimate return on the invested capital. They had total assets of \$1,200,000,000. And Mr. Insull, though he did not own them, controlled them, and so *he did what he wanted with their money*. And here is where the holding company comes in.

Suppose you take a group of operating companies, say ten of them, each with assets of \$10,000,000. You own the voting stock of each of them, about \$2,000,000 in each; and you are making sixteen per cent on it. You take all those stocks and form a new company, and the assets of this company will be those same stocks of these ten companies. This new company will be a holding company. It in turn will sell bonds—that is, borrow money—and preferred stocks; and it will have a proportionate amount of non-voting and voting stock; the voting stock will be owned by Mr. Insull.

Where does the holding company get its money from, with which to pay interest and dividends? From the sixteen per cent which Mr. Insull's common stock earns in each of the subsidiary operating companies; from the "service charges" which the holding company lays on the operating companies it controls; and from profits in the stock exchange by buying and selling securities of the various companies. Thus Mr. Insull will own about \$20,000,000 or less of the holding company and will have about \$80,000,000 of other people's money besides to "play with." The thing is growing.

Now suppose you have twelve of these holding companies, each with ten or so operating companies as subsidiaries; and suppose you put them all together by dropping into one pot the stock you own in each of these

holding companies, as the assets of one super-holding company. You start all over again. You issue bonds against the new company, and sell them for hundreds of millions; you issue preferred stock and sell that for many millions; and of course you keep back for yourself the voting stock. Of course, you paid nothing for all this stock you own; you awarded it to yourself as your price for organizing each new company. You now have a billion-dollar concern, the Middle West Utilities. It is not necessary for you to own much more than \$100,000,000 in it to control it. And you now have about \$800,000,000 of other people's money to play with. It seems incredible, but it is a fact. And the most incredible of all is that not only were there about 600,000 people whose money was played with, but, what is more astounding, they considered it a grand privilege to be allowed to hand it to Mr. Insull to play with. You see Mr. Insull had the money touch and he made money for them, too. At least they thought it was money.

Now of course the actuality was not as clean cut and regular as I have portrayed it for purposes of making it understandable. There were intermediate holding companies; one company owned assets in another and vice versa; there were coal mines, railroads, elevated lines, and what not, owned by one or more of the companies. How anybody kept track of them is a marvel. But the fundamental truth is as I have depicted it.

But Insull was not satisfied with that. On top of the whole pyramid he founded two investment trusts to buy securities of the various Insull enterprises. They were Insull Utility Investments and Corporation Securities, with investments worth at one time \$250,000,000 and \$145,000,000 respectively. There were three or four other private trusts and syndicates thrown together at this height also, but we can ignore them. These two big investment trusts sold their own stocks too, and of course Insull had the controlling stock in them.

Now notice that as we go up to the top the amount of money derived from the operating companies at the bottom thins out. There comes a time when there is no more real money available to pay out as dividends and interest on new companies. And there you must stop creating companies. An investigator in the East has found a structure with fifty-four holding companies one on another. If depression comes and the supply from the bottom dries up, or rather if it lessens its flow, there is no money for the top companies, and they fail, and so on down. Of course, when you or I bought stocks or bonds in these holding companies we rarely knew how near the top we were, and therefore how tenuous was our chance of payments stopping. The brokers ordinarily did not take the trouble to inform us, if they knew, or cared.

It was not altogether the depression that toppled the Insull tower. Cyrus Eaton, of Cleveland, whose investment company, Continental Shares, has a history of its own, began to buy into the Insull stocks. Insull became alarmed that he might lose control, which shows that he

at last had shaved his own voting-stock holdings pretty close, and asked for terms. Eaton sold out to Insull at a price higher than the market. The money Insull paid Eaton he borrowed from the banks, and he gave them as collateral some pretty fine securities, the property of the owners of the investment trusts. The stock market crashed for good in June, 1931, and the value of the collateral diminished. Insull borrowed more money for his companies, shifted his holdings around, bought stocks for his companies in a falling market. Finally the climax came. The big holding company, Middle West Utilities, had \$10,000,000 in notes falling due in April, 1932, and no money to pay it with. It went into a receiver's hands. The two big investment trusts followed suit, naturally. The stockholders in those companies will get exactly nothing, and the bondholders very little, if anything. The note holders will do better. The banks are now selling at auction the collateral for their loans for what they will bring.

Now the outstanding financial facts in this story are these: (1) there is a sharp difference between the operating companies, which formed the basis of the Insull structure, and the structure itself, which was largely paper; (2) the value of the structure—stocks, bonds, debentures—existed only in people's *minds*: those who bought them expected to make money when they "went

up"; (3) Insull was able to build up the structure because of people's greed: they could have made money by buying into the operating companies, more securely, but not so much; (4) these inflated "values," building up one real dollar to do the work of a thousand, have no social-economic worth whatever; they play no essential part in the production-consumption cycle; (5) they are positively dangerous, for they are too likely to deplete consumption power by reason of their essential instability and consequent loss to investors.

Apart from all this, however, there remains one factor that overshadows all else. These companies *did not belong to Samuel Insull* but to the stockholders, who outnumbered him 10,000 to one. Yet Samuel Insull always treated them as his companies, everybody referred to them as his, and he would probably have been furious if anybody of consequence had challenged his right to call them his. Yet in his case, as in that of many others, the words of Pope Pius are true: "immense power and despotic economic domination are concentrated in the hands of a few, and those few are frequently not the owners but only the *trustees and directors of invested funds*, who administer them at their good pleasure." This divorce of responsibility and control from ownership is among the most menacing problems of the country today.

An Open Letter to Dr. Wingate

GERARD B. DONNELLY, S.J.

DEAR Dr. Wingate: Congratulations on your new job! As you arrive in Hollywood to succeed Colonel Joy and to take up your new duties as administrator of the motion-picture Production Code, you have received the good wishes of all who have watched your work during the past five years as chief of the State censors in New York. By appointing you to this important position the producers have hoped to recapture a great deal of the public confidence and good will which they lost in recent times, for you have been represented to the public as a man of high principle, fine judgment, and a deep sense of responsibility.

At this time, when you begin your work, you will probably find it helpful to know what Catholics think of the films or at least why they object so strenuously to some of them. Perhaps I am overbold in presuming to speak for Catholics, but I feel certain that nearly all of them will agree with what I have to say. I do not intend to protest here against the indecencies in action or dialogue that too often defile the pictures. I should like to deal with something much more harmful than objectionable details, to point out to you that what Catholics are chiefly resentful of is the type of film which teaches false principles of morality.

Last April, Mr. Hays stated that propaganda is not the proper function of the motion picture and that the film is not a forum, an academy, or a soap box. I am quite willing to admit that the Hollywood film authors

are striving only to invent dramatic stories and have no intention whatever of preaching moral lessons. But when an author chooses to deal with certain problems of human conduct, he enters the field of morals, and his own philosophy of life, his own code of ethics, are bound to influence his handling of the subject. Hence, if the writer's own sense of moral values is distorted, or if for the sake of greater dramatic appeal in his story he prefers to distort the values themselves, he is sure to turn out a film destructive of correct principles in the minds of a great number of those who see it.

It would not be hard, for instance, for an author to devise a film in which the hero is a romantic criminal—say, a murderer or thief. Few censors, however, would care to license it—and for sound reasons. They know that any picture which portrays the criminal as a glamorous and attractive figure easily persuades an audience that his crime itself is reasonable or even good. By emphasizing the rewards of evil doing, a film excuses or justifies the evil. When it creates strong human sympathy for the lawbreaker, it teaches false principles of right and wrong in human conduct, tends to weaken or destroy true standards, and even to incite to crime.

We Catholics quite agree that this is a valid judgment on the part of the censors. But we are astonished that it is not applied just as rigorously to that increasingly large class of pictures which teach false and dangerous norms of sex conduct.

It might be well to explain that in the Catholic view, the true principles of morality are Divine commands. Hence, just as murder and robbery are immoral because God's law, and not merely social convention, forbids them, so, too, sex relations outside of marriage are immoral, not because society frowns upon them or because they may be anti-social acts, but because they are violations of the Divine Will. Catholics hold (and it should be noted that we are joined in this belief by thousands in other churches) that God's prohibition against sex sin is not only a grave and serious precept binding all men, but it is also an absolute precept which does not allow exception under any circumstances.

Any attack made upon these principles, be it argumentative, as in a book of philosophy, or merely emotional, as in a drama, or any attempt to liberalize them or to substitute other standards of sex conduct is a vicious thing, to be vigorously combated with all means at our disposal. All the more so when the attack is made in so persuasive and popular a medium as the films.

Now more and more, ever since Norma Shearer played "The Divorcee" some few years ago, the pictures are choosing unlawful sex relations as a theme. Hollywood, of course, has merely discovered that the subject offers materials for poignant drama; and it would be absurd to claim that the producers are deliberately trying to destroy the traditional teachings of the pulpit. Yet Catholics feel that practically all recent films of the kind have made a powerful assault against religion and the true standards of morals.

In illustration, to take only films that have finished their run, let me point to "Possessed" and "Back Street," two films which were among the most vicious of the past season. They did not contain one objectionable line nor a single suggestive scene. They were not *designed* as propaganda against established norms of conduct. It is not the material that we condemn in these films, but the treatment; not the theme, but the thesis, the unsound philosophy which the pictures illustrated and dramatized, and their harmful effect upon a susceptible audience.

Both films, you will recall, were stories about kept women. In each, the humanly appealing characteristics of hero and heroine were first emphasized very deftly so that strong audience sympathy was created in their favor. Then their love was depicted as something tender, deep, beautiful, magnificently loyal, full of human understanding, productive of fine ambition and complete happiness. A number of circumstances extenuating the sin were emphasized. In neither film did the real wife appear, and every other detail which might have shocked or antagonized the audience was carefully suppressed. The drawbacks of the guilty union were omitted or else cleverly used to give pathos to the story. And finally the sin's immense rewards in terms of human love and happiness were powerfully portrayed. In brief, the whole treatment of both stories was such that the audience was led to sympathize with the sinners and to approve their love completely.

There precisely is the reason for our condemnation. In persuading an audience to approve immoral conduct these dramas taught one of two false theses. The first was that adultery is not really wrong if it brings great happiness to two likeable people—which happens to be an application of the error that the end justifies the means. The second thesis was that even if adultery is really sinful, the lovers would be fools to permit moral scruples to deprive them of happiness—a conclusion which obviously inverts true values and implies that human happiness is of greater importance than obedience to God. If these conclusions were merely theoretical, they would be bad enough; but they were practical conclusions. Impressionable people in the audience are induced to adopt them as principles guiding or liberalizing their own personal conduct. That is the immense danger inherent in such films as Catholics see it.

There is a second danger: in both "Back Street" and "Possessed" there was a complete ignoring of the spiritual. The heroine was indeed conscious of the fact that she was guilty of wrong doing, but throughout the story her wrong was presented simply and solely as a violation of convention, of respectability, of social opinion. In other words, while she was pictured as an admirable rebel, her rebellion was against only the current standards of society; nowhere in the action or dialogue or even in the suggestions of the story was there the slightest reference to God or conscience or supernatural responsibility.

This very remarkable omission, equally noticeable in all pictures dealing with moral problems, is in itself a subtle attack against morality. Sin is above all else an offense against the Creator; when the films present problems of human conduct, but at the same time carefully suppress all hint of the supernatural and portray immorality as merely an offense against social mores, they are boycotting a huge and most important fact and are destroying in the minds of patrons the fundamental distinction—in fact, the only distinction—between moral good and evil. To protect our youth against this same naturalistic philosophy, Catholics have erected a whole system of schools.

Besides the two stories of adultery just named and others like them, the past season produced a number of pictures which dealt with other forms of sex relations either as the chief theme or as an important incident of the plot. It is not too much to say that practically all of them were harmful. Not only did they justify sin, or minimize its guilt, or detach conduct from its relation to God; they did something else which is perhaps just as bad: To young and susceptible filmgoers they made sex experience seem the normal, ordinary, and wholly-to-be-expected concomitant of love; they made sin, rather than marriage, the culmination of romance. The unfortunate effects of such an attitude, expressed over and over by the films, cannot be underestimated.

Catholics, moreover, are well aware of the evil consequences of glorifying the sinner. Well do we know that under the spell of beauty and drama the popular

mind accepts the conclusion, absurd though it be, that physical loveliness and moral goodness are identified and that whatever charming people do is somehow right. Hence, we are deeply disturbed over the recent remarkable shift in the type of heroines featured by the screen. Four or five years ago the films exalted the virgin; today they glorify the wanton. Compare the type of woman played by Joan Crawford, Norma Shearer, and other favorites in 1928, with the Letty Lyntons, Mata Haris, Grusinskayas, and Flaemmchens that they play repeatedly today, and it will be seen at once that the ideal heroine of the screen romance, the type of women apotheosized by popular actresses, is no longer the woman of virtue, but the free soul, the lady of casual surrender. We feel justified in the complaint that our most competent stars are guilty of endowing unchastity with glamour.

Let me say in summary that Catholics trust that in the future all scenarios proposing to dramatize sex relations will be subjected to the same rigorous judgment that has hitherto governed the exhibition of crime pictures in New York State. For it is our conviction that practically all such films violate the first two provisions of the Production Code in as much as they throw audience sympathy on the side of wrong, present evil alluringly, lower moral standards, and create sentiment against the Divine law.

If the films were as limited in their patronage as the Broadway stage or the best selling novel, or if they were shown only to educated adults, we should not be so alarmed over their effect. But the boast of Hollywood is mass appeal; the pictures reach millions, and many of these millions are youthful—the young in years and unformed in character, the very class that must be protected against moral sophistry and wrong principles of conduct.

Your responsibility, Dr. Wingate, would seem to be very great. But fortunately your jurisdiction is equally great. You have the power to influence not only the treatment but even the production of any film. It is in this fact—that the sources and materials of the screen must first be assayed and approved by a man of your reputed judgment and sincerity—that Catholics may hope for a change in the season of 1933.

OUTLINES

Better than the riches that the summer brings,
I love the nudity of winter trees:
Though nature owns a host of gallant things,
No other holds the bravery of these.
Clear-cut they stand against the bleakest sky,
Strong beauty limned in graceful majesty,
And yet, their tenseness seems a silent cry;
Their high-flung courage has a poignancy.

Perhaps if artifice and chill reserve
Would flee my soul and leave it stark and bare,
My heart would hold the outline and strong verve
That skeletons of trees mark in the air.
And all my human strength would reach on high
To etch a clear, brave imprint on the sky.

ELEANOR V. SCANNELL.

Back of Business

WHAT is an "honest dollar"? It is mentioned all the time, in one form or another, by Senator Borah, Governor Roosevelt, President Hoover, and countless others. Is it money which is always reliable? Then it is a chimera, because the dollar of 1929 is worth today \$1.35, and as far back as we can think, the dollar has always been fluctuating. Is it a standard which allows us to pay our obligations in proper relation to our income? Hardly, for with much income, any sort of a dollar is "honest" to us; with small income, no matter how honest, the dollar will not be honest enough for our pocketbooks. Is there such a thing as an "honest" dollar? For that matter, what is a dollar, honest or not?

We know that a dollar is worth not even the paper on which it is printed. A house with dollar-papered walls derives its worth from the use it affords its owner. The whole huge American business structure, may it be plastered inside and out with billions of dollars, derives its only worth from the use it affords its people. That use is the goods it produces and consumes, and nothing else. The dollar stands for the value of these goods, and the value of these goods, in turn, depends upon the ability of the people to use them, that is, to pay for them. In the end, an "honest" dollar, if there is such a thing, reflects the ability of people to buy.

Logically, if this were our money law, we would never have a fluctuating dollar. Unfortunately, our dollar is (and always has been) based not upon the ability to buy, but upon the ability to produce. In this, we are cheating ourselves; but we cannot cheat the above-explained "doctrine of use." Here is where our fluctuations come in. If we produce to excess, as in 1925-1929, the ability to buy lags behind the output, and so does the dollar—that means the value of the dollar declines. If we produce below this buying power, as we did some fifty years ago, the dollar value rises.

It is easy to see, then, that all we have to do in order to make the dollar "honest" (what is meant is a higher dollar value or, which is the same, rising prices), is to adjust production to people's ability to buy. Since we do not want to scrap a large part of our mills and factories, we have to increase this buying power through better employment and higher wages and salaries. If we do this, we shall soon have rising prices and an "honest" dollar. But only for a short time. As soon as production exceeds the buying power again (the human desire to make profits will see to that), we shall once more have with us the fluctuating dollar.

The regrettable part of it all is the fact that the intimate relation between dollar value and buying power is not duly recognized in the utterances of responsible men. We could forget all about currencies and fluctuations as long as we concentrated upon the only fundamentally sound thing in our economic scheme: the buying power of the people.

GERHARD HIRSCHFELD.

Sociology**The Great Budget Illusion**

GERHARD HIRSCHFELD

WHEN President Hoover signed the billion-dollar tax bill last July, a sigh of relief greeted the measure: the budget was balanced. People said so; Congress said so; the President said so. The only remaining question, looking at it from the human point of view, was this: was their opinion, their anxiety to balance the budget, the result of long, earnest, and logical thought; or did it spring from no thought at all, but from the panicky feeling of fear? And fear of what? Of undermined confidence, of Government deficit, of suspicion at home and distrust abroad? Of currency inflation and credit contraction? Of prolonged business depression or hoarding? Where may we look for clarity, for simplicity, for a straightforward and clear-cut aspect of the fundamental issue involved?

Starting on the assumption that our guess is as good as another's, we may proceed to strip the issue of the "balanced budget" of some economic fallacies. We say: since every corporation and every individual is forced to make retrenchments these days, why not the Government? This attitude is superficial and cannot stand the light of analysis. The Government is neither a corporation nor an individual as regards its functions. It was Adam Smith who, some 150 years ago, defined three government duties: (1) to protect society from violence of other societies; (2) to protect every member from injustice or oppression of every other member of it; (3) to maintain certain works and institutions which would never be for the interest of either an individual or a group of individuals.

According to this definition, the institution of government has developed into a trusteeship which stands on one single platform: the welfare of the people. Therefore, government has no wealth such as may be owned by either corporation or individual. It is not independent. It has no income of its own but merely administers income from and expenditure for the nation. It is not productive, and certainly not a creative unit in the national economic set-up, on which it entirely depends. Such confusion between the Government on one side, and individual and business enterprise on the other side, is possible because we ignore the fact that the government is made by the nation, whereas the individual, through corporate activity, *makes* the nation. The two, instead of being identical as economic symbols, are in reality opposing extremes. They should be treated as such.

As a trustee, administering the nation's "estate," the Government has fixed obligations, the Army, the Navy, highways, justice, postal service, and the like. And sometimes, when the strain on the Treasury becomes too great, be it in times of peace or in those of war, the Government borrows money on which, naturally, it has to pay interest as well as amortization. So far, there is no marked difference in the Government's fixed charges and

its borrowing as compared with either corporation or individual. On giving this subject some thought, however, it is discovered that banks lend money to the Government for different reasons than they hand out a loan to the president of a button-and-lace factory. The latter will have to put up collateral, i.e., real assets which guarantee the loan to the banker. He will have to show besides that, first, he expects to make a profit on the investment from the loan and, second, that his is a well-established enterprise. Even then he will be asked to pay a higher interest rate than the Government.

None of these things is true of Government borrowing. The Government makes no profit. If there is a surplus, it must serve to reduce the national debt. If there is no debt (it has not happened yet), then taxes are too high. The Government has no well-established enterprise, that is, one which is self-sustained. It can show no assets in the sense that such assets may serve as collateral. The bridges and tunnels, piers, ships, fields, forests, mines, offices do not belong to the people in Washington who make up the Government. They belong to the nation. And besides, they are not marketable. Yet, the bankers—if they trust nobody else—will trust the Government.

If our first illusion was that the Government is like a corporation or an individual, here is our second illusion: that the Government can lose its credit. It cannot, because it has none. There is no such thing as Government credit. The nation has the credit. If the Government can lift in Wall Street a billion dollars tomorrow, it is not because of Mr. Hoover, Secretary Mills, or Congress. It is because of the nation behind these men; it is because of the principle that government debts are among the best and most secure investments, or at least used to be. This is the reason why many billions were lent by American bankers to Latin-American governments. They would not have trusted these same governments, of Peru, Ecuador, Bolivia, Chile, etc., across the street, but they trusted the nations. If their investments failed, we have to blame this world-wide depression which the bankers did not foresee but not the principle. In 1924 up to 1928, Germany had a very unstable Government; yet, billions flew in from the United States because the financiers believed the nation on the threshold of a great economic renaissance. Governments may fall; ordinarily, their obligations will be continued by the succeeding regime. Not so with either corporation or individual.

We were told that, with a balanced budget, the Government lives within its income which it derives from taxes, customs receipts, payments by foreign governments, tolls, fines, fees, licenses, and various other sources. All these taxes depend in their yield upon the more or less flourishing state of business. And the Government depends upon taxes to take care of its expenditures which, for postal service and highways, for canals and air lines, keep on growing all the time with the population increase. What is worse, they cannot be made elastic, shrinking today and expanding tomorrow, but are definitely fixed in their continued rise.

It is entirely different with constantly shifting revenue,

which varies with business conditions. This revenue is anything but definite; it is just as stable or unstable as business. We may have eight years of good business, and the Government will hold out both hands and a big sack to collect all the tax fruits of prospering business. And then we may have three or five years of depression, and suddenly the Government will face a little creek where just a short time before there was a river as big as the Hudson. It would be nice if the Government could just as radically cut down its expenses.

Unfortunately, this cannot be done. You cannot in a depression scrap a battleship which was built in prosperity. A postoffice cannot be torn down because the Government, when financially in a tight spot, cannot afford its maintenance; and so on with the highways and the mail boats, with government plants and courts and schools. Expenses not only remain what they are, but they are rising, especially in times of prosperity when everybody is happy and satisfied. Then we build huge tunnels and big dams, increase salaries and pensions. This is a very human thing to do. And when the time is ripe for another depression, expenditures have risen to new records.

Here goes another fallacy: that the Government can retrench to any great extent, as can a corporation or an individual. It cannot do so, and there is little justification in the popular belief that "the budget can be balanced." It is not possible to balance expenses against revenue year after year, because it is, according to the experience of the past, not within human powers either to hold down expenditures in times of prosperity (when the papers are overflowing with panegyrics of the country's wealth), or to increase revenue greatly in times of economic distress.

There is one economic mistake underlying the Government's spending and paying policy (and here we may bid farewell to illusion number four): if the Government builds ships, plants, airplanes, armories, and postoffices which have a life of fifteen or more years, it should not pay for them (as it is doing now) in the same year that construction is finished. It should pay for them over a period of ten or twelve years as long as amortization is effected more quickly than depreciation. On the other side, the Government is including in its functions such items as veterans' relief, Prohibition enforcement, mail subsidies, postal-service deficit, which to all appearance ought to experience a sizeable reduction, or vanish altogether as time goes on. If such items are not fixed Government expenditures, they ought not to decorate the budget but be met out of a sinking fund. But, of course, if veterans' relief, for instance, is rapidly rising instead of rapidly falling, economic considerations have little to say, and politics everything.

It is not possible to balance income and outgo from year to year. But it seems well within the range of sound economic planning to make up an (estimated) budget extending over a period of, say, twelve or fifteen years which, as far as we may judge, would include prosperity and depression and would balance abundant revenue

against a rather meager tax yield. Then we would have a fair income average according to which we may plan expenditures. In the budgetary policy of any government, Federal, State, or municipal, it is necessary to draw the line between running expenses which must be met year in and year out, and capital investments which are to provide for special and rather temporary items, be it Prohibition, industrial protection, or veterans' relief. Running expenses would have the tendency to go up, special provisions (if properly managed) of going down—and out.

The above-described fundamentals are presently ignored, be it for lack of knowledge, or be it for fear. We are overawed by the "terror" of a Government deficit. Yet, we ought to be appalled looking at the tremendous deficit of the nation's business. The Government is to serve this nation. Today, the national interest has to stand back because we have to "balance the budget." This will never help recovery. It will never cause those who can see with their own eyes and use their own logic to regain their confidence. Least of all will it convince foreign opinion that because the budget was gloriously "balanced," the Great Republic started on the upgrade.

Education

Children and Spiritual Reading

SISTER MARY, I.H.M., PH.D.

"IN the process of idealism, there are two great conscious aims: (1) search out your spiritual superiors and admire them; and (2) search out pieces of literature which express your idealism." This advice, as Religious and all other seriously spiritual souls will appreciate, embodies a great Catholic truth, the Incarnation of the Son of God, our Model; and the great Catholic method of teaching—presentation of the Model through the means of literature, art, and, most especially, the Liturgy and the lives of Our Lord, Our Lady, and the Saints. Our modern world is flooded with writings of all kinds; yet we may raise the question whether we, the chosen people, have started even to tap, in the service of character building for our children, the mines of spiritual literature which we possess.

It is the purpose of this paper to call the attention of our teaching Sisters to the possibilities of Catholic literature, or better, of spiritual reading, as a tool in character building. For this purpose shall be used the very splendid research study of Sisters Mary Eugenia Kealy, Ph.D., published under the title of "An Empirical Study of Children's Interests in Spiritual Reading." The work was presented as a doctor's dissertation and was later republished by the Catholic Education Press at Washington as a Catholic Educational Research Bulletin.

The purpose of Sister Eugenia's research was (1) to make an experimental study of a sampling of children's spiritual reading books with a view to formulating a list of books which will be interesting to children in the elementary school, and which will serve as a means of sup-

plying ideals of conduct to these children; (2) to list the desirable and undesirable qualities mentioned by children who read the books selected for study, that they may serve as a suggestion to publishers and authors of how this type of book should be written.

The experiment included 140 different books which were classified under four general headings: allegory, biography, exhortation, mystical. Each of these books was graded according to the Winnetka Technique. All children acting as subjects in the experiment were administered the paragraph-meaning section of the Stanford Achievement Test, as a check on their reading ability and on the grading of the book. The result is a valuable classification of spiritual reading books for grades III through VIII on the bases of mechanics of reading and children's interests. The table (op. cit. pp. 26-28) is separate for boys and girls within the grade and is of such value that we should like to suggest that the author make it available in leaflet form.

An analysis of reliable forms, which were administered to the children, has enabled Sister Eugenia to classify the reasons children give for rejecting books, the types of book which appeal to each grade group, and the ideals which have influenced the children. Rejection of a book by the subject falls under one of six general headings. As an indication of "what not to do," these reasons should be valuable to writers of children's literature as well as to those directing their reading. We shall give each of the six reasons, together with a sample response in order to show the child's wording of his rejection. For purposes of contrast, we shall give, for some of these reasons, an analogous response in the positive order:

1. No Story—"It is not like a story. It is mostly words." "It is like other stories—easy to remember."
2. Lack of action—"There was nothing exciting in it." "Exciting and I didn't know what was going to happen next."
3. Too difficult—"Could not get the meaning." It should be noted that this reason was given in relation to many books, although the vocabulary, as such, was wholly within the child's range of ability.
4. Too monotonous—"Too dry," "too long," "too much description," "had too much the same thing in it," and "it explains nearly all the time."
5. Print too small—"I like the story, but I would not like to read it again because the print is too small."
6. Lack of characters—"No one hardly spoke," or "it was always describing and nobody was ever talking." "It tells about Our Lord and is a wonderful book."

The most interesting chapter in Sister Eugenia's monograph is that presenting "Children's Ideals." This chapter is full of promise of the constructive value of spiritual reading in the work of character development in children. The ideals of the subjects were revealed in answers to the questions:

"Which person do you desire to be like?" "Why?" "What one action of this person did you like?" "Why did you like it?" "What could you do to be like this person?"

No significant difference was found in the ideals as listed by boys and girls. The reactions of 469 children, 223 boys and 246 girls, are represented in the analysis

of ideals. Jesus, under the title "Our Lord," "Christ," "Our Saviour," is most frequently named as the character most admired.

The ideals in the grouping, "Relation to God," show a definite advance in each of the three groups. Prayer is mentioned by the little people in grades III and IV under the forms: "Act of Faith," "Going to Mass," "Being sorry for your sins"; in grades V and VI, it seems to embody the idea of meditation: "Because the lives of the Saints and their great works will keep deep in your mind and may some day lead you in their footsteps," "You should fall asleep with some good thought in your mind"; in grades VII and VIII, prayer seems to mean affective prayer: "Talk to God, and learn to love Him," "Where after this little interview with God, we feel new courage and peace."

The division of ideals, "Relation with neighbor," shows considerable overlapping in the various groups. All subjects recognized and picked out the ideal of loving neighbor (including enemies), praying for others, alms giving, forgiveness of offenses, justice, and patience when they met them in the reading. In the VII and VIII grade group, missionary work and salvation of others are mentioned for the first time. This seems to be an interesting confirmation in spiritual experience of the development of interest in and appreciation of group life and social responsibility which characterizes the onset of adolescence.

The group "Virtues which regulate self" shows considerable differentiation at the three grade levels. Grades III and IV list specific ways which will lead to holiness; in the higher grades, the concept has broadened somewhat. The list of virtues mentioned in VII and VIII grade includes for the first time these concepts: Affective Mental Prayer, Examination of Conscience, Appreciation of Suffering, Mortification, Love of the Rosary, Sincerity, Truthfulness. An example may bring out more forcibly the probable development which takes place here. Whereas a child in fourth grade may mention "saying the rosary" as an ideal, an eighth-grade child would state the ideal as "a love of the rosary."

Sister Eugenia makes several practical suggestions as to the ways and means whereby the spiritual library can be made to function in the parish school. These suggestions not only prove the necessity of spiritual reading for the children which Sister herself, and all who read her valuable study, must feel, but they embody as well the life fruits of the years of teaching experience which form the background of Sister Eugenia's work. The most important of these suggestions are:

1. The Superior should appoint in each school a spiritually mature Sister to direct the spiritual reading program. She would be at once the spirit of the organization, the advisor of the other Sisters in this work, and something of a director of personnel for the school at large.

2. Each classroom should have its own library of spiritual books. Pupils should have access to these books at stated times. A period of fifteen minutes could be allowed on the daily schedule for private reading.

3. Some check should be kept on this reading—a private interview, a classroom discussion, a written form.

4. The school should publish from time to time the results of its spiritual reading program.

In the high schools, we might add, such a program could form an interesting item in the activities of the Sodality. Especially is this true since that organization has taken on its present dynamic form.

In conclusion, we may say that Sister Eugenia has admirably accomplished the threefold end which she set herself; to suggest interesting spiritual reading material in the Catholic elementary school; to determine the qualities which make books interesting to children; and to show how ideals may be furnished to these children through the medium of spiritual reading. And besides this, she has done much more!

Without Scrip or Staff

FLORISTS are sentimentalists. They are artists and lovers of beauty. When a loved one dies, even though they never knew the person, they are so deeply touched that they would wish to have the coffin enshrined in beautiful floral designs and to have banks of flowers massed up in an imposing background. They know what sorrow and loss is, and they would, as far as possible, alleviate the pain by making the last memories sweet with flowers. Out in Dayton, Ohio, the florists have been saddened, evidently, by the spectacle of cold, flowerless funerals. As a protest, they have requested the three newspapers of the city to refuse to print in the death notices the phrase: "Please omit flowers."

A Catholic addition to this phrase was first used some fifteen years ago by one of the most sterling Catholic laymen of our times. He is a man who dislikes frumpiness and silly show, though he is tenderly human, and who believes in the essential and the spiritual. When his beloved wife died, he had printed in the notice in the Brooklyn papers a request that prayers and Masses should be offered, rather than the tribute of flowers. His example was followed. So that, now, the practice has become almost universal with Catholics to send, instead of flowers, cards of sympathy offering Masses for the repose of the soul of the dear one departed.

Catholics have the Mass, thank God. They also know about Purgatory, and the remains of sin. Hence, they hold the secret of how to show the best charity to the dead. But others are beginning to recognize the futility of flowers. Last week a most prominent Jew died; after the ordinary death notice were added these significant words: "It was his wish that those who might send flowers should rather make a memorial gift to a charitable cause."

November is the month of the Holy Souls. As in November, so when death comes, the season of flowers is over. A rose will not release a soul from Purgatory, but a rosary will help to do so. A Mass will move God

to infinite mercy, but God cares not much for masses of flowers about the dead body.

ALL the friends of the Anchorite are invited to rejoice with him in the wonderful honor that has been bestowed upon him. Yesterday he received a real letter from heaven. It began: "Dearly Beloved in Christ: Certainly you know me. Likely my picture hangs in your home, for I have millions of close friends in America. Please, Oh, please don't look now at my signature at the close of this letter." The Anchorite could restrain his curiosity no longer. He wanted to know who this was whom he certainly knew. He wanted to find out whose picture hung in his home. Who could this person be, who was writing to him, who had millions of close friends in America. He looked at the signature. Imagine his surprise, his delight, his ecstasy. He had thought the letter came from a priest in North Carolina. Instead of that, it came from heaven and was signed as clearly as could be, in a sweet, childish hand: "The Little Flower of Jesus."

Eagerly, the Anchorite read on and learned that North Carolina was "the China of America." It was intensely interesting, but the Anchorite was most taken by the concluding sentence of the Little Flower's letter: "I further promise to let fall upon you and yours a daily shower of the most fragrant roses." The Anchorite, trusting soul that he is, filled the vases with water so that he might be prepared for the shower of roses. But then he bethought himself of the letter; there was a catch in it. He must send "a crumb of charity to help" the missionary. After he does that, he will get his shower of fragrant roses, fresh every day, and be able to show them to the many friends who tell him that they have received rose petals and have been favored with most wonderful rose scents and have, even, seen visions of the Little Flower.

A stupid person reads these comments, becomes progressively angrier at the Anchorite, and more rageful word by word; it is downright irreverent to speak of the Little Flower in that way; it belittles her; it ridicules her. But a wise person is wrathful, not at the Anchorite, but at those who turn his lovable Saint into a money maker, miracle vendor, and movie heroine. God gave us the Little Flower to be our inspiration and our help. Silly souls transform her into a silly saintlet.

ENCLOSED between a heavy black line above and a heavy black line below, such as would be used for an obituary notice, is the official condemnation of certain musicians in Pittsburgh. The *Catholic Observer* and Pittsburgh *Catholic* uses the modern equivalent of the bell and the book to bring John Balcerzak, Guardian Angel Church, West End, Pittsburgh, to conformity. Above his name appears the following:

The organist named below has not complied with the regulations and instructions given by the Diocesan Music Commission. The name will appear weekly in this column for one month and then the individual named will be "disqualified" unless the Bishop or the Music Commission has been assured by a written statement that the irregularities have been corrected.

Next follows a paragraph that indicates a further step in the process:

In accordance with the ruling given by the Most Reverend Bishop in his letter of March 3, 1932, the organist and the choir director named below are "disqualified" for the Diocese of Pittsburgh: Miss Margaret Acheson, organist, and Rudolph Eisert, choir director at Immaculate Conception Church, Washington, Pa.

Next occurs a paragraph that is astoundingly unbelievable:

Pastors of the following churches are fully responsible for the abuses with regard to liturgical music and liturgical choirs which are committed in their churches: St. Michael's Church, Braddock; Immaculate Conception Church, Washington, Pa.; St. Barbara's Church, Bridgeville.

Need one word more be said by the Anchoret? The Catholic Church prescribes that a certain type of musical sounds and a certain type of human voices be used in liturgical services. John Balcerzaks and Rudolf Eiserts exult in other sounds and voices that surround a liturgical service with the faded glory of a poor grand opera. There is no class of human beings that is more self-opinionated than musicians. Hence, the difficulty of bringing the choir loft in harmony with the altar and the sanctuary.

THERE is nothing more doleful, more depressing, nothing more devastating to an act of love towards God than the singing of hymns by Protestant choirs over the radio. A few religious-minded people in the neighborhood of the Anchoret turn their radio knobs to the loudest, open the windows wide, and drown out the other city noises with the praises of the Lord that sound as if the world were a corner of Purgatory, which it is, no doubt. Enduring this, the Anchoret has followed keenly the letters published in the correspondence column of the *Liverpool and Manchester Catholic Times*. M. Francis, in a short article in that weekly, asked: "Do Catholics Like Hymn Singing?" The answer was given mostly by converts to Catholicism. The majority of those who wrote to the editor confessed that they missed the congregational singing in their heretical houses of worship. They are happy as Catholics but they would like to raise their voices as of old in church. Others reared from babyhood in the Church would like to do the same. There is nothing more impressive, nothing more inspiring, nothing that tends to raise the mind and heart to God and to acts of love towards God than the liturgical music prescribed for divine services in the Catholic Church. Let there be congregational singing: "Shout with joy to God, all the earth; sing ye a psalm to His name." But let the shouts not be in the style of the lyric tenor or the coloratura soprano; let not the psalms be in the mood of the sad bassos who mourn over the radio.

WITHOUT warning, as usual, the Motorman-Conductor on the Crosstown burst into comment. "I'll tell you. I know what I'm doing. I'm a public servant. I run this car, turn this and turn that, and don't knock nobody down. That ain't all I do. I'll tell you. I serve the public. Now the inspector, he didn't like it. He didn't say nothing, but he made a face." At this point

the Anchoret found the key to the remarks. He had waved the car in the middle of the block, and the Motorman-Conductor had stopped for him, contrary to the rules. The inspector happened to be on board. "Now that inspector, he'll report me and I'll get a call down. But I'll tell them. It took me five seconds to open the door for you. But I save the public (the Anchoret, that is) five minutes. I'll tell you. It's the old saying: do a good deed when you can. I believe in the rules; but rules is made for the public, and a public servant like me, why, I'll tell you, he has to break the rules when he wants to do a good turn. The inspector didn't say nothing to me. But I looked at his face, and it was turned away. He didn't like it. But I want to tell you, I know what I'm doing."

"Maybe it would help if I wrote to the company," said the Anchoret. "I'll write and tell them that No. 361 treated me with the greatest courtesy and that I appreciate it."

"I'll tell you," he said with smiles. "That's right. The company ought to know that when a man breaks the rules he knows what he's doing. Tell them that a man in my position must be a public servant."

"There's a friend of mine," the Anchoret continued, "who has started a 'Thank You Club.' Whenever a taxi-man or store clerk or a public servant like you does her a nice, courteous turn, she tells the boss or the company about it."

"Everybody ought to be like her," generalized the Motorman-Conductor-mind. "I'd like to meet that lady. I'd tell her something."

EVEN Philadelphia may be aroused enough to enter a protest. The citizens of the city of Brotherly Love may endure civic grafting machines for generations, may patiently await street cars for hours, may, like the fairy princess, lie quietly in a coma for years and centuries, but there are certain things to which they will not submit. Leopold Stokowski discovered one such thing this month. The rage of the Philadelphians appears the greater because of the love and admiration they have for Mr. Stokowski. They walked out (the Anchoret would have traveled to Philadelphia to see them) from the ending of the opening concert of the Philadelphia Orchestra. The estimable Director made his orchestra play "the novelty number, Werner Josten's 'Jungle.'" It was modernistic. Forty or fifty sought the exits. The insistent Director made his orchestra begin to play the "Jungle" a second time. Four-fifths of the audience rose from their seats, as one man, or one woman, and—walked out. Yet, according to the *Philadelphia Inquirer*, "this tonal 'Jungle' wasn't nearly so wildly modern in dissonant details as many pieces presented in the past by Stokowski, through which audiences have remained unruffled. Comparatively, it was tonally tame." Now Philadelphia may stand a certain amount of rough stuff unruffledly, it may be comparatively tame, it may continue normally "corrupt but contented," but there come times when Philadelphia wakes up and walks out.

THE ANCHORET.

Dramatics

New Plays in Town

ELIZABETH JORDAN

A THOUGHTFUL playwright, John Howard Lawson, who takes his profession seriously, has given us as one of the early dramatic offerings of the season a thoughtful play, "Success Story." In its presentation he is aided by a thoughtful band of producers, The Group Theater, and by a thoughtful young actor and actress, Luther Adler and Stella Adler. If all this thought seems a bit oppressive to the spectators—and there are moments when the average bald-headed gentlemen in the first rows will find themselves restless—they will be repaid by other moments of the superb acting and by an increasing appreciation of the extraordinary sincerity of the playwright and the leading players.

Mr. Lawson would write in flaming letters if he could. There are times when he almost does it. Luther and Stella Adler enter into their roles with such intensity and passion that they give us some unforgettable scenes. They illuminate even those murkier parts of the play where the author's emotions have made his outcries a trifle incoherent. For these and other reasons "Success Story" should not be missed. It will make the spectator think, if he is not averse to that form of exertion. It will muddle him, at times, but it will also thrill him. Those thrills, those moments of deep emotion, and of a stage art so perfect that it does not seem art at all, will make his evening at Maxine Elliott's Theater an impressive occasion.

The plot is far from new. We have had it hundreds of times in hundreds of forms. It is built on the theory that worldly success destroys the fiber of a man's soul; that he cannot be happy when he has attained it; that it is inevitable ashes on his lips. Few are convinced of the soundness of this theory, and fewer still are held back by it from making a dash for the great goal. But most spectators will admit that, granting Mr. Lawson's premises, his conclusions in this instance are correct. His hero, Sol Ginsberg, a brilliant young Jew, is a radical, an embittered skeptic, a hater of those above him and all they represent. He is at first a mere clerk, but he works his way to the head of his firm, and wins success and fortune by crashing through life like an elephant through a jungle. He supersedes the employer who has given him his big chance. He annexes that employer's mistress and marries her. He uses but otherwise ignores the girl clerk he has loved in the beginning and who never ceases to love him. "I'll tell you if I want you," he airily assures her. He climbs on and up over the bodies of his associates. It is not success he cares for, nor money. He wants power. He wants to trample on those he despises, to conquer the things he both hates and fears. He trusts no one. He loves the woman he has married but his suspicions of her wreck their marriage.

At the end he turns to the girl who has loved him all along. It is only for a few moments he seeks her,

but they are the big moments of the play, the moments in which her defenses of years crash down. Then the drama moves on to its inevitable tragedy. Altogether "Success Story" is one of the few important plays which have been offered this autumn. Whatever the box-office success of it may be—and we can assume that Mr. Lawson has no anxieties as to what success will do to *him*—Luther Adler and Stella Adler, who play the leading roles, have "arrived" in their profession. New York is saluting them. Now we'll have a chance to see what success does to *them*!

"Clear All Wires" is Herman Shumlin's new offering at Times Square Theater, with the able and hard-working Thomas Mitchell coming across like a ferryboat in the leading role. Written by Belle and Samuel Spewack, the play recounts the adventures of Buckley Joyce Thomas, a special newspaper correspondent stationed in Moscow at the present time. He is one of these human dynamos we see so often on the stage and, fortunately, so rarely in life. He is bursting with energy, egotism, and ambition. He roars, he shouts, he storms. The noise is something of a strain to one fresh from the tense, quiet atmosphere of "Success Story." Thomas is the king faker of his class and he gets away with his faking. He is for the moment in disgrace with his employer. He must do something to reinstate himself in his editor's good graces. He stages one of his biggest fakes, and the play shows us how it works out.

Perhaps it was the memory of my ten years on the *New York World*, and of the disapproval of faking which prevailed there, that left me rather cold as I followed the startling activities of Mr. Thomas. However, the comedy has been well received. Also, there is balm for newspaper folk in two terse sentences delivered to the hero by a girl reporter in Moscow: "You're old-fashioned," she tells the newspaper man. "People don't want the 'news' any more. They want to know what is happening." Most special correspondents recognize the truth of that. Buckley Joyce Thomas never learns it. At the end of the play, ordered to China, he is already clearing all wires for the biggest fake yet.

I don't like imitators any more than I like faking. When I read that Donald Heywood had written a play so like "The Green Pastures," that one could hardly tell the difference between them, I approached the new offering with reserve. Let me say at once that after the briefest study I could tell the differences between "The Green Pastures" and "Ol' Man Satan." There are numerous differences. The principal one is that "The Green Pastures" is a work of genius and "Ol' Man Satan" is not. Another difference is that whereas the leading character in "The Green Pastures" was acted with such inspiration that it would have carried a far less inspired play, the leading actor in "Ol' Man Satan" all but wrecks the production by his yelps and contortions. In less important details, also, the new play falls short of perfection. The theme of "The Green Pastures" is the story of the creation, as told by a Negro Sunday-school teacher to his little flock. Only once or twice, as that long tale unfolds

in the stage scenes, do we get a glimpse of the teacher or hear the voice of a pupil asking a question. In "Ol' Man Satan," a Negro Mammy sitting at her cabin door tells her little son the story of the fall of Lucifer, and the various scenes of this modern version of Paradise Lost also unroll before us. The Mammy and boy deliver their lines well; but again and again the action of the piece is delayed by a return to the scene which shows them sitting there prepared to give the movement a new impetus. Also the figure of Christ, as shown in the final scenes, was not sufficiently impressive, and the voice of the Creator, as rendered by an actor off-stage, dispelled all solemnity and illusion by its theatrical pitch.

All this being so, I must add that I found "Ol' Man Satan" much more interesting than I had expected it to be. The work of the big Negro company is excellent, with the exceptions mentioned, and the incidental music is beautiful and admirably sung. Indeed, the song "Home Beyond the River" is a superb thing, sung to perfection by Walter Richardson. Unless I am very much mistaken, it will equal the success of "Ol' Man River," in "Show Boat."

The production is too long—it lasts till after half-past eleven. There are thirty-seven scenes, many of which can be cut. Properly pruned, and with a competent Satan, the Shillwood Productions could make an average success of this new offering. Lacking the divine fire of "The Green Pastures," it still has imagination and beauty and power of entertainment. But it will never succeed while Mr. Comathiere howls and postures in the leading role.

There's a new revue in town, "Flying Colors," produced by Max Gordon at the Imperial Theater, with Clifton Webb, Charles Butterworth, Tamara Geva, and Patsy Kelly to help the good work along. It gives us dashing music, beautiful dancing, good color effects, and some moderately amusing humor—the humor supplied by Mr. Butterworth, who just fails to be better than he is. That, indeed, might be said of the entire revue. It is so good that one is mildly irritated by its failure to be a record breaker. Again and again it promises a little more than it gives. But perhaps I am hypercritical. Every one around me seemed to find the evening at the Imperial quite satisfactory.

It is hard to believe that a farce comedy based on bed scenes, with a bed in the middle of the stage throughout the action of the play, could be offered in New York at this late day. But there it is, at least it is there as I write these comments. And surprising evidence it is of the out-dated viewpoint of A. H. Woods, who manages it, and of Frederick and Fanny Hatton, who have adapted it from the original by Hans Kottow. The farce is indescribably raw and crude. It reminds one of the efforts of a bad little boy, who writes indecencies with chalk on the side of a barn in a desperate effort to shock observers. In this instance there are few observers with stomach to sit the play through. I mention the production only to send forth the glad news that the bedroom farce is really much deader than any stork ever was, and that the funeral of this particular effort has been held.

REVIEWS

Marriage Legislation in the New Code of Canon Law. By the VERY REV. H. A. AYRINHAC, S.S., D.D., D.C.L. Revised and Enlarged by the REV. P. J. LYDON, D.D. New York: Benziger Brothers. \$2.75.

This revised and enlarged edition in English of Father Ayrinhac's widely known work on Marriage Legislation in the New Code merits a warm welcome by priests, seminarians, and lawyers, who must have at hand a ready, authoritative, and clear explanation of Church law on so important a subject. The order of the book is that of the Code itself. Each canon is given in Latin and English. Then follows the book's best feature, and wherein Father Lydon has increased immensely its utility, a commentary, more adequate than in Father Ayrinhac's first edition, covering the ordinary cases included in each canon, which commentary is well illustrated by quotations from the latest decisions of the Holy See. Fuller and more modern references to eminent Canonists and cross-references to related canons have been added. A chapter on Matrimonial Courts and Causes and an appendix containing form letters for dispensations and a list of questions for those contemplating marriage have been inserted. The historical discussions of the ancient interpretations of marriage laws could have been condensed as of less importance. A more liberal use of italics for key words in definitions and explanations would help towards a quicker comprehension of many of the more difficult points treated.

J. A. McG.

The Making of Europe. By CHRISTOPHER DAWSON. New York: The Macmillan Company. \$3.75.

Mr. Dawson has written a very scholarly and interesting account of the early Middle Ages. His book is a splendid piece of "popularization" in the best sense of a much-abused term. It is not a textbook, yet it is brief enough to be digested by a busy general reader. Based on deep scholarship, the work is not overburdened with footnotes and critical apparatus. The style is forceful and lucid, and the interpretation of facts stimulating and sound. This work should prove most useful to teachers, and to the educated reader in general. A deepening grasp of our medieval background and heritage is most essential to an understanding of modern problems. Despite much violence, brutality, greed, and sin, the medieval ideal was lofty, and the accomplishment of the Middle Ages glorious. Mr. Dawson's book presents a scholarly synopsis of the foundations upon which the culture of the thirteenth century was based. The format of the work is worthy of the Macmillan tradition, which is indeed high praise. The bibliography appended to the book is carefully chosen, and systematically arranged. It should prove a most useful guide to students desiring to pursue deeper research upon the various topics treated in the work.

L. K. P.

Manchuria, Cradle of Conflict. By OWEN LATTIMORE. New York: The Macmillan Company. \$3.00.

The author of this attractive book describes Manchuria as the meeting place of three types of civilization: the Chinese, the Russian, and the Western, represented by the Japanese. He shows how the original tribal organization was the prototype of present-day Manchurian civilization; and he interprets the Chinese attitude toward immigration to Manchuria. This attitude he emphasizes in three different chapters; it is one of the major points of the book. Manchuria's high standard of living and the advantages as well as the difficulties of settling in Manchuria are compared with China's low wages but steady labor. The workings of the "big interests" and the exploitations of land by officials are exposed. Much space is devoted to a comparison of China and Japan; the author holds that China has resisted Westernization, not because of lack of initiative, but because China has always regarded her civilization as superior to that of the West; on the other hand, the author characterizes Japan as an imitator, a borrower of culture, a plunderer of ideas. He shows the difference

between the Chinese and the Western concept of responsibility; and throughout the book is in sympathy with the Oriental viewpoint. The author describes the "Banners," the military units of Manchuria; he shows how the Manchus have always tended to merge themselves into the life of China, while the Mongols have remained aloof. A very interesting chapter deals with the bandits of Manchuria, and a section is devoted to the opium trade. The present situation in China and in Manchuria, rightly called the "Cradle of Conflict," is clearly expressed; the two prevalent views of the future are cited: either, that Manchuria is destined to be the Flanders, the Alsace-Lorraine, of the Far East, or else will be the vanguard of a great Chinese advance. Future possibilities are suggested, especially with regard to a likely coalition between Russia and Japan against China, with the certainty that the clash will take place in Manchuria.

T. B. C.

The Civilization of France. By ERNST ROBERT CURTIUS. New York: The Macmillan Company. \$3.50.

To the French, civilization means the cultivation and transmission of a treasure. As Gaul received the whole of the civilization of late antiquity from Rome, and handed it on to the new Frankish-Roman nation, so France carries the blessing of its civilization through the ages. In this way the French feeling for continuity is not only preserved, but exalted from a merely national form into something of universal significance. Unlike the Germans, therefore, the French place civilization in a higher category than Kultur. Fundamentally, according to Dr. Curtius, this conception of civilization is, like French wines, a fruit of the soil. In the seventeenth century, permanent form was given to the national spirit by Louis XIV, who "today means more to the French people than Napoleon." Centralization, Gallicanism, Classicism date from that epoch. So does the close connection between literature and the State, deliberately established by Richelieu and the Grand Monarch. As a result, Victor Hugo could write: "Literature is civilization." French literature, although non-lyrical, has in its memoirs, collections of letters, maxims, and aphorisms, a mass of material at once characteristic and unique. Although Dr. Curtius' chapters on religion and on the educational system are superficial compared to his masterly treatment of France's literary and historical phases, they show considerable insight into the record of mystical experience in France and an appreciation of the impact in intellectual circles of the Neo-Scholastics. Preceding the conventional summing-up chapter is a fascinating historical and geographical account of Paris. The translation by Olive Wyon has been done with distinction.

J. F. T.

BOOKS AND AUTHORS

Research into the Past.—In "Monastic Life at Cluny, 910-1157," (Oxford University Press. 15s.) Dr. Joan Evans has collected from the relevant documents every possible detail of the life at Cluny during that interesting period when the so-called Dark Ages were yielding to the dawn of the twelfth-century renaissance. In addition to the documentary evidence, secondary authorities have been used with discernment. There is described the early history of the foundation, the general and in many ways extraordinary expansion of the Cluniac Order and ideal, the character and daily life of the monks, the methods of monastic administration, the pursuit of arts and letters. It is clear that Dr. Evans is not wholly equipped with a technical knowledge of Catholic theology, dogmatic, moral, and ascetic; nevertheless Catholic matters are treated with sympathy even though here and there an expression leaves something to be desired. A fine set of illustrations accompanies the text, and a full bibliography is set forth in the beginning of the book.

Facile generalizations on the role of the national spirit in the great era of our English drama receive little encouragement from Richard Vliet Lindabury in his "A Study of Patriotism in the Elizabethan Drama" (Princeton University Press. \$2.00). Careful and intelligent examination of more than 300 plays of the period,

for their foreign prejudices, their attitude toward war, their national boasting, reveals indeed a modicum of national inspiration but little more. John of Gaunt's famous speech about "the precious stone set in the silver sea" is as exceptional in the whole corpus of the drama of that day as it is in Shakespeare himself; and even there, it is what its speaker called it, a prophecy of future patriots rather than an echo of wide-spread feeling. Certainly if the feeling was there, it did not, as Mr. Lindabury very well shows, exercise a fortunate influence on dramatic art.

The best description of "Henry VII's Relations with Scotland and Ireland, 1485-1498" (Macmillan. \$5.00), by Agnes Conway, is that it is a typical Doctor of Philosophy Dissertation. A well-classified bibliography, copious foot-notes, and over 100 pages of appendices lend the book a scholarly appearance. No one will question the importance or the intrinsic interest of the subject. Henry VII laid the foundations of a new era for England and exerted a vital influence on the whole English-speaking world. Without him, the course of events would in all likelihood have been different, though he, himself, worked in the dark. His relations with Scotland and Ireland will be judged from widely diverse viewpoints. This book will aid toward the formation of an objective picture. It is sober history with scarcely an enthusiastic, much less heroic, paragraph. It helps us to understand, but not admire, the men who built with momentous consequences.

Prayer Books.—The Rev. Harold Purcell, C.P., has compiled and edited "The Passion Prayer Book" (D. B. Hansen. \$1.00). It is divided into two parts: the first containing a group of meditations on the Passion from Gethsemane to Calvary, closing with the combined narratives of the four Evangelists as arranged by the Rev. Herbert McDevitt, C.P.; and the second composed of prayers and devotions. The volume is of a convenient size and can easily be carried about in one's pocket. It will be particularly serviceable during the season of Lent.

Sometimes one wonders whether or not a moratorium on prayer-books ought not to be proclaimed, so many of them cover substantially the same ground and very often overemphasize private devotions rather than the traditional liturgical prayers of the Church. In a new volume, however, "Collection of Prayers and Good Works" (Benziger. \$3.00), prepared by the Rev. Richard E. Power, there is an advantage in the fact that much of it is taken up with devotions definitely indulged by Mother Church. Unfortunately, the index has not been carefully checked up. Young people looking for devotions to such patrons of youth as Aloysius and Stanislaus will find these names omitted. Neither is there any reference to the devotion of the Ten Sundays in honor of St. Ignatius. But notwithstanding these and other omissions, many of the Faithful will probably find Father Power's collection useful and helpful.

Clerical Counsels.—Rev. William J. V. Boyle has a gift for Chestertonian phrasing. He has winnowed from the pages of his parish monthly some forty papers of more than local or passing interest, and these are bound in book form under the title of "The Modern Tower of Babel, and Other Essays" (Reilly. \$2.00). In an introduction, which is not the least charming part of his book, he disarms criticism by confessing the unevenness and insignificance of some of his work. He attributes this, in part, to the incessant ringing of bells in his parish rectory. The very excuse suggests the character of many of the shorter papers: the tinkle of the alarm clock to stir dull thinkers, or the jangling of the traffic bell to emphasize the confusion of the American scene. Four longer papers are included for good measure; the longest, "Christ and Divorce," develops in a personal and rather convincing way an uncommon, though not absolutely original, exegesis of the difficult "exception text" in the nineteenth chapter of St. Matthew.

The sixty-six sermons which make up the little volume, "A Year's Preaching" (Herder. \$1.80), by the late Very Rev. E.

N. Farmer, represent the work of a very zealous priest of St. Joseph's Foreign Missionary Society. Though a busy man, a ready and experienced speaker, Father Farmer made it his duty to prepare and write every word of his Sunday sermons. And they show it in the thought matter, and appeal to the heart. The three sermons on the Kingship of Christ are typical of his work.

Our Aborigines.—This first volume, "Early Catholic Missions in Old Oregon," edited by Clarence B. Bagley (Lowman and Hanford) contains "Historical Sketches of the Catholic Church in Oregon during the First Forty Years (1838-1878)," by the Most Rev. Francis N. Blanchet, first Archbishop of Oregon, and the "Authentic Account of the Murder of Dr. Whitman and other Missionaries by the Cayuse Indians of Oregon in 1847," by the Very Rev. J. B. A. Brouillet. The Sketches were published some forty-odd years ago in the *Catholic Sentinel*, of Portland, Oregon, and were on that account becoming largely unavailable. This story of those early years of Christianity in the Northwest is truly inspiring and is a tribute both to the indefatigable zeal of the first two missionaries, Fathers Blanchet and Demers, and to the staunch spirit of Christianity and love for the true religion which burned in the hearts of the Catholic Canadians and Iroquois who so admirably disposed the Indians of the region to receive the seeds of faith. Bishop Brouillet wrote the details of the second half of the volume in 1848 to refute the unfounded charges made by the Protestants, and particularly by Dr. Spalding, accusing the Catholic missionaries of complicity with the Indians in the murder of Dr. Whitman, his wife, and household. These pages may well teach us a lesson in the art of careful and prudent refutation.

"Indians and Missions" and "San Fernando, the Villa Capital of the Province of Texas," by Frederick C. Chabot (published by the author. 50 and 25 cents), are Numbers 3 and 4 respectively of the San Antonio Series, giving an account of the early history of San Antonio. The first of these pamphlets contains interesting information on the Indian tribes of central Texas in the days of the Spanish occupation and accounts of some of the principal mission centers. The second deals more specifically with the beginnings of San Antonio and contains data concerning its first settlers. The author neglects to say, now and then, from what sources he has taken some of his numerous quotations.

Truman Michelson has contributed a very interesting study of the folk customs of the Cheyennes in "The Narrative of a Southern Cheyenne Woman" (Smithsonian Institution). This narrative of Mack Haag was obtained in the summer of 1931 and contains some delightful sidelights on the early life of the young Indian girls of the tribe, their home training, their play, and their preparations for marriage. It also includes an account of an actual sacrifice offering, and all of interest to the ethnologist.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ACCORDING TO CARDINAL NEWMAN. Compiled by A. K. Maxwell. \$2.00. Dial.
BISHOP'S JARGERS, THE. Thorne Smith. \$2.00. Doubleday, Doran.
CRISE DU SACERDOCE, LA. Paul Doncoeur, S.J. 12 fr. Librairie Flammarion.
EVIL THROUGH THE AGES. George S. Chappell. \$2.00. Stokes.
FOOT-LOOSE IN THE BRITISH ISLES. Harry A. Franck. \$3.50. Century.
GEMMA GALGANI. Rev. John P. Clarke. Benziger.
HANDBOOK OF AMERICAN MUSEUMS. Compiled by Lewis Barrington. \$5.00. American Association of Museums.
INTRODUCTION TO THE BIBLE. Rev. John M. Laux. \$1.12. Benziger.
JOHN DRYDEN. T. S. Eliot. \$1.50. Holiday Bookshop.
LAUGHTER IN HELL. Jim Tully. \$2.50. Boni.
LEARNING THE BREVARY. Rev. Bernard J. Hausmann, S.J. \$1.50. Benziger.
LIFE BEGINS AT FORTY. Walter B. Pitkin. \$1.50. McGraw-Hill.
MARY ROSE'S SISTER BESS. Mary Mabel Wirries. \$1.00. Benziger.
NAPOLEON. Hilaire Belloc. \$4.00. Lippincott.
RAFAEL, CARDINAL MERRY DEL VAL. F. A. Forbes. \$2.00. Longmans, Green.
ROSALITA. Lovell Beall Triggs. \$2.00. Century.
SKERRETT. Liam O'Flaherty. \$2.50. Long and Smith.
STORIES OF GOD. Rainer Marie Rilke. \$2.00. Norton.
THREE PELICANS, THE. Arthur Symonds. \$4.00. Smith and Haas.
TRENDS OF CIVILIZATION AND CULTURE. Charles Gray Shaw. \$3.50. American Book Company.

Robbers Roost. The Woman in Black. The Years of Peace. Re-enter Sir John. The Midnight Murder.

Zane Grey, in "Robbers Roost" (Harper. \$2.00), has filled in his usual outline with all the qualities that endear him to his numerous readers. Utah and its mountains furnish the back-drop for a drama in which heroes are really heroes and villains are bad men from the untamed West. A beautiful English girl is held for ransom. A "red-blooded" fight gives the hero a chance to show what stuff is in him. Rival outlaw factions clash; all in all, there is lots of action. From this brief account it is evident that there is much enjoyment in store for the Zane Grey addicts and for all lovers of wild action on the Western plains.

One of the most intriguing mystery stories published recently is Herbert Adams' "The Woman in Black" (Lippincott. \$2.00). Suspense and thrills predominate from the beginning until the end where the real murderer is revealed. Jimmie Haswell, counsel for the defense, and the jury find Beresford Wilson innocent of murdering his wife. Shortly afterward, as he is leaving the apartment of the girl he loves, he is fatally wounded. The question now arises: was this vengeance on a guilty man? Our hero, Jimmie Haswell, finds himself involved in the case, and out of a maze of conflicting clues he traces down the murderer. It is a good book for a rainy day or for distraction on a long trip.

LeRoy MacLeod in "The Years of Peace" (Century, \$2.50) tells a story of the farm lands of Indiana at the precise close of the Civil War. Only distant rumbles of the excitement of the outer world ever enter into the stern peace of the stubborn earth around the hamlet of Freedom. Here Tyler Peck, a college-bred farmer, wearily works to build what should have been a happy home. It seems there are shades of the "Master of Hestviken" in this book; not, however, any justification of the many sordid details and the frank, but revolting, realism. In and out of the realism are woven much power of incident and much beauty of poetic perception. But the main character, Tyler Peck, for all his generosity, is not justified. The main theme of this book is not justified, neither by Aunt Mary nor by Evaline nor by Lucy, no, not even by Uncle Lafe himself (God bless him)—not even by the contrition of Tyler Peck shuddering and weeping over the dead body of his uncle. There is enough misery in the world without adding to it the bewilderment and unhappiness which the reading of this work engenders. But for those who can grasp it, there is a lesson in this tale—the lesson of how terrible life must be without Christ and His Holy Spouse.

Young Peter Varley, protégé and understudy of Sir John Saumarez, the idol of the English stage, is charged with cheating at cards at his club. He is disgraced, of course, and a few days later accidentally bumps into his landlady on the street at the same time as another man jostles her. She dropped dead from heart failure, everyone said, but wrongly. That, in brief, starts "Re-enter Sir John" (Farrar and Rinehart. \$2.00), by Clemence Dane and Helen Simpson. The plot is a thin one and does not permit of Sir John's appearing to good advantage. He distresses the reader by his continual posing and by muddling his clues. Sir John has been badly treated by his creators in this volume, who rather torture than entertain the reader.

All the ingredients for a very interesting murder mystery are to be found in "The Midnight Murder," by Paul Herring (Lippincott. \$2.00), but they are not skilfully managed. And more's the pity; since there is romantic England, the land of the picturesque nobleman, and the beautiful English countryside, with its manor house. Margot Midnight, a lovely American movie queen fresh from her Hollywood triumphs, is found murdered outside of one of London's big cinema houses. Who killed her, and who, later on, kills her killer? A magnificent blue diamond necklace which the famous star was wearing at the time she was murdered is, of course, missing. But after an auspicious opening the book wanders from clue to clue, turns down paths leading to a sub-plot, and finally ends upon an anti-climatic situation: a good theme awkwardly handled.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Socialist Objective

To the Editor of AMERICA:

The article "Can Catholics Vote Socialist?" pleases me immensely. Father Donnelly hits the proposal so fairly and squarely that readers of AMERICA who are Catholics cannot help but realize that a vote for Norman Thomas is giving an increase in public favor to a party that is opposed to those natural and civil rights for which our Church stands uncompromisingly.

A vote for the electors of Norman Thomas is not a vote for the brilliant Socialist propagandist; it is and will be interpreted as a vote for Socialism, a Socialism which, when applied, will be found to be in principle the same as Communism. Norman Thomas is permitted to use his ministerial training and appeal to Americanism to soft-pedal Socialism into public favor, while behind the scene stand such Socialist doctrinaires as Morris Hillquit, the Chairman of the National Executive Committee of the Socialist party, Algernon Lee, the head of the Rand School, and James Oneal, the editor of the *New Leader*, ready to steer the power gained to the purpose for which Marx and Engels brought so-called modern scientific Socialism into being.

While Norman Thomas is not a doctrinaire Socialist, he knows enough of the Socialist objective to realize that the Socialist party differs from Socialism, as applied in Russia today, merely in its tactics. This he acknowledges in his four-page leaflet entitled "What Socialism Is and Is Not." Under the sub-heading "Socialism, Communism, Religion" he says:

What, then, is the difference between Socialism and Communism? The difference is real and bitter, as is shown by the extraordinary and often false and slanderous attacks of the Communist party upon all Socialists. It is a difference primarily in the matter of tactics.

For Catholics as citizens there is very little choice between the candidates of the two old parties. Yet either of them is to be preferred to the party that differs with the Godless, immoral, confiscating, liberty-destroying, anti-Christian crew in control of the Union of Socialist Soviet Republics "primarily in the matter of tactics."

Boston.

DAVID GOLDSTEIN.

"Twixt Twaddle and Dream

To the Editor of AMERICA:

Father G. B. Donnelly asks, "Can a Catholic vote Socialist?" What would he advise? Why should a Catholic vote for either major party? Once there was a difference, but who can point it out now? This writer has always voted the Democratic ticket. Not because he is a Democrat, but because the fundamental policy of the Republican party is a high tax upon imports, and as a tax upon imports is an economic fallacy, violating natural law. And till lately, the policy of the Democratic party has been "tariff for revenue only." Then the Democratic party was nearer right, and could be used as a club to defeat the Republican high-tariff policy.

So far as I can see, both of the major parties are tarred with the same brush, and their statesmen do not offer anything to solve the economic situation except a lot of twaddle and playing to the gallery. Will Father Donnelly tell your readers why a Catholic should vote for either party?

To my mind, the only way the people can give them a jolt and put the fear of God in them is to register a good heavy vote for the Socialists, but of course not heavy enough to elect them. I am a Catholic and I cannot swallow Socialism, not because I

am a Catholic, but because I regard Socialism as an incoherent dream. I cannot find it possible to vote for any of the contending parties this year.

New Bedford.

R. A. SCOTT.

[Father Donnelly's article was restricted to showing why a Catholic cannot vote for the Socialists consistently with Catholic belief and practice. It was based on the fact that Socialists profess a philosophy of life which is at variance with our teachings. If either of the other parties, as a party, professed a philosophy which was similarly in conflict with our own, it would likewise be impossible for Catholics to vote for it.—Ed. AMERICA.]

Catholic Contributors to the Negro Encyclopedia

To the Editor of AMERICA:

Father McKeon has very courteously forwarded to me a copy of his letter to you published in your July 16 number regarding the Encyclopedia of the Negro project.

Unfortunately, the letter has been several months in reaching me, as I am now in Africa, having come here as Carnegie Visiting Lecturer. I am delivering lectures before Universities, Joint Councils of Europeans and Natives, and other groups, especially on the "Development of the American Negro." It may interest your readers to know that I find all groups amazed at the marvelous progress made in the United States by the descendants of African slaves.

I think that you may be perfectly sure that the Editors of the Encyclopedia of the Negro will see to it that Roman Catholic writers are fully represented among its contributors. The membership of the Board of Directors was chosen by a representative gathering of white and Negro educators and leaders in interracial work without reference to denominational associations, as the proposed work is to be primarily of an educational and scientific character. I know, of course, full well of the important work which my friend Father La Farge, whom you mention, has done for Negro education, and I can think of few people so well qualified for membership on the Board of Directors should there be a vacancy. Indeed, it would personally give me great pleasure if he, or some other representative Roman Catholic deeply interested in the Negro, is later elected to membership. At any rate, the readers of AMERICA may be perfectly sure that members of the Church which you represent, if the Encyclopedia project can be carried through, as we believe possible, will be invited to contribute articles on the most important phases of Negro education and religious development as they are affected by the work of your Church.

It may interest your readers to know that only last week I had the privilege of visiting and speaking at one of the greatest Catholic missions in Africa, namely that at Mariannhill, where Father Bernard Huss worked for so long, with the active co-operation of Father Emmanuel, now the Bishop of Umtata. I had the privilege of seeing him ten days ago. Mariannhill is an institution of which all members of your Church may feel justly proud.

I hear the work of Catholic missionaries spoken of everywhere with great respect.

I thank you for bringing this matter of the desirability of Catholic representation on the Board of Directors of the proposed Encyclopedia of the Negro to my attention, and assure you that it will be brought before the Board of Directors for consideration at the first meeting after my return next Summer.

Johannesburg.

ANSON PHELPS STOKES.

Twin Souls

To the Editor of AMERICA:

Much to my surprise and regret Margaret M. Purcell got ahead of me in expressing appreciation of The Anchorite. Both The Pilgrim and The Anchorite are so thoroughly enjoyable, instructive, and inspiring, could not the readers of incomparable AMERICA be favored by the two in the same issue? Always?

New York.

A. C. DRUMMOND.